

THE CHARITIES REVIEW

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Number 1

**Poverty in
the Storm.**

The severe weather conditions of the second and third weeks in February caused an unusual stir in the charitable energy of almost every city and town through the middle, southern, and eastern states. A wave of sympathy for possible distress passed over the country, bringing relief in abundance, partly very sincere, partly hysterical, partly impelled by other motives which are not worth analyzing. It is safe to say that for a week at least there was no urgent want of the poor which could not be more than met upon becoming known; and with the co-operation of all the organized charities, the police, the churches, and the newspaper reporters, there can have been little suffering that was not made known.

Perhaps the city which, because of its unpreparedness, suffered most was Baltimore. While even there the newspapers somewhat exaggerated the situation, the extreme cold and the complete demoralization of industry caused genuine and widespread distress. The association for improving the condition of the poor, the charity organization society, and the

police were able to do much special relief work, through the generosity of the public. In response to an appeal from Mr. Eugene Levering, the association for improving the condition of the poor received during three days contributions amounting to \$13,340.61. This amount so much exceeded the sum required that Mr. Levering requested the public to stop giving. In addition to this, nearly \$3,000 in cash and \$2,000 worth of clothing were sent to the police stations for distribution. The suffering among the poor, while undoubtedly great, did not approach that of the winter of 1893-94. The association for improving the condition of the poor and the charity organization society were much assisted by the daily press. That so large a proportion of the relief funds passed through their hands is due to increased confidence in the work of these societies on the part of the public, and to the action of the police commissioners last winter in publishing a statement that they did not wish contributions sent to the police stations. Two or three years ago it would have been considered in Baltimore a strange thing to give emergency relief

money to charity societies instead of to the police.

Washington and Philadelphia had much the same experience. In both instances relief seems to have been prompt and generally efficacious. In Washington much of the relief extended passed through the hands of the associated charities.

New York, with the help of Tammany, rose to the occasion with some \$60,000 of contributions. Here again considerable of the relief was placed in the hands of the association for the improvement of the condition of the poor and the charity organization society, which latter, in turn, acted through the smaller relief societies, the settlements, missions, etc., and private individuals, as church pastors and city officials, but also engaged an emergency corps of visitors. The city charity department received some of the money raised, and it was at once distributed for coal, etc. A special committee, inaugurated by the charity organization society, undertook to give relief by employing men at \$1 a day to help the city department clear the streets of the east side of snow, which for several days completely blocked the work of removing garbage, and was consequently making an epidemic more or less imminent.

In Boston, where the storm and cold were perhaps less intense than further south, there was little unusual need. The salvation army made some emergency efforts in the way of free lodgings and food, but some half-dozen other charity agencies report even fewer applications

than usual during the ten days of the storm. The provident association had extra applications for bedding, but otherwise noted little special call. It takes long-continued severe cold to make much difference to cities so inured to extreme winter weather as those in the latitude of Boston and Chicago, and the fact that there were two heavy falls of snow, giving work to thousands, made the storm rather a help than otherwise to the poor of the former city.

In Chicago the situation is rather anomalous. Quite independently of the present storm, during a cold spell at the end of January the mayor of that city issued a public appeal for relief for alleged great destitution in the city, stating that funds sent him would be distributed through the police. This measure met general criticism, the officials of county outdoor relief and of several prominent charities stating that there was no unusual distress and that the mayor's appeal seemed unwarranted. The associated charities, however, promptly offered to relieve every case brought to its attention, urging objections against police relief except in the greatest emergencies. Two years ago Mayor Swift issued a similar appeal. At that time a great amount of distress existed, due largely to the immense number of unemployed men in the city. Processions of men marched up and down the streets, demanding work or food, and the situation was most serious. At that time the mayor's appeal received generous moral and

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financial support, whatever justification it may have had as a relief measure. The present appeal of Mayor Harrison, on the contrary, has brought in only about five hundred dollars, even including the spell of increased cold in the middle of February. The associated charities, moreover, has had brought to its notice, owing to its volunteered assumption of the prompt relief of any distress, but few additional calls upon its resources.

Other cities and towns had experiences of varying interest. In many, a spirit of blind abandon shoveled out relief by the wagon load, wherever the claim was greatest. In most communities it was given out without a thought of what will become of the recipients when the coal or clothing or food received now is gone. This is un-"scientific" charity, heart without head, genuine sympathy misled into hysterical, wholesale giving in emergencies, interspersed with periods of no-giving when conditions seem normal. But not a few cities, notably the larger ones, when the emergency came, even though they insisted on becoming hysterical as to the extent of the distress, turned to the established charitable agencies and intrusted to them the work of relief, which by long training they are most competent to perform. Newspapers which ten years ago would have loaded wagons with supplies and dispensed them on the street corners have joined in supporting the work of the established organizations, thus preventing the waste and misapplication of much of

the relief collected through their influential agency. The societies, on their part, seem, in general, to have met the situation adequately. Doubtless they were, in many cases, led to methods of relief which were against their best judgment; but by so doing they avoided any risk of delaying relief where it might be needed immediately, and at the same time satisfied the public sentiment of humanity which demanded that something must be done, no matter what, and done instantly.

The results of this experience may be summed up by saying that it has been a distinct victory for organized charity under "scientific" administration. The confidence of the public in these organizations has been strengthened. The confidence of the societies themselves in their ability to cope with, and their resources for, emergencies has increased. Best of all, organized charity has a memory. It has become acquainted at this time with a number of needy families who never before were known to it. It will not forget them, but will visit them next week, and the week after; and long after the present popular interest has subsided and the present generous subscriptions have been expended, the society will still remember, and see that the family intrusted to it during the winter storm is steadily helped to a better prosperity. There have been some things done under the pressure and haste of efforts to give prompt relief, which might have been more wisely done; there are some things which would not have been done at all under less

urgent pressure from a hysterical public sentiment. But these drawbacks are not serious enough to prevent the conclusion that during these two weeks the needs of the destitute have been better met than in any similar widespread emergency heretofore experienced in this country.

**Overcrowded
Conference
Proceedings.**

We publish in this number a paper by Dr. Henry R. Stedman, read at the national conference of charities and correction last June. The paper should have been published in the proceedings of the conference, just issued, but by some oversight it did not get in, and the REVIEW publishes it in order that it may be preserved in permanent form, as an important contribution to the subject discussed. This is the second time we have come to the rescue of the conference proceedings of this year, the former instance being the publication of the charity organization section discussions, which otherwise would have remained unpublished. The crowded condition of the proceedings, which makes it increasingly difficult each year to get in even the important papers and discussion of the conference, suggests that the proceedings of each section will before long have to be published separately. And, unfortunately or otherwise, this will mark the beginning of a movement toward meetings of some of the sections independently of the conference under whose encouragement they have grown into a vigorous and influential maturity.

**Vegetation and
the Summer
Heat of Cities.**

MUNICIPAL AFFAIRS.
Dr. Stephen Smith contributes to the *Popular Science Monthly* for February a comprehensive paper on "vegetation a remedy for the summer heat of cities." The article is "a plea for the cultivation of trees, shrubs, plants, vines, and grasses in the streets of New York for the improvement of the public health, for the comfort of summer residents, and for ornamentation." Stress is laid on the question as affecting the public health. Dr. Smith presents several tables which show the coincidence of the highest mortality figures referring to zymotic diseases with the highest temperature, during periods of several days. The methods usually proposed for escaping from the effects of high summer temperatures in the city—such as a large supply of public baths, recreation piers, etc.—he characterizes as "for the most part temporary expedients." There is need of some radical measure which shall "aim to so change the atmospheric conditions that excessive heat can not occur." Dr. Smith urges that this relief will be found in an ample supply of trees. Hitherto their sanitary value has been practically unrecognized. Their shade prevents solar irradiation from the earth; they regulate the humidity of the air by the process of absorption and transpiration; they purify the atmosphere by the absorption of carbonic acid. The cities of New Haven and Washington are examples of successful tree cultivation, to an extent greatly to modify the sum-

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mer temperature. Dr. Smith favors a systematic cultivation of trees in New York through the agency of the department of parks.

Since the writing of this article a bill has been presented to the legislature of the state, designed to place the care of all street trees and vegetation of New York city under the park board, which is required by the terms of the bill to establish a bureau of forestry. This bureau is to assume the care, with certain exceptions, of all street vegetation already in existence and must continue to plant trees throughout the city so far as the conditions are favorable to their growth.

Public Subsidies of Private Charities. It is announced that Comptroller Coler has stopped the customary payments

of city money to forty societies and institutions in Brooklyn. There have been 114 charitable societies in the borough receiving fixed appropriations from the city. It is stated that on investigation many of them were found to be not entitled to public money, because their alleged charity work is of vague and doubtful character. It is difficult to say just how far the comptroller is justified in his action. The opinion of those familiar with the societies concerned seems to be that he has, on the whole, acted wisely. In some instances there is no question about the matter. This is far from saying that the societies disapproved of are not sincere in their purposes. But there are many "charitable" objects in which a municipality, as such, has

no interest. The only justification for municipal subsidizing of private charitable work is that the doing of this work relieves the municipality of some burden of support of the poor which it otherwise must assume. And in the judgment of many careful students of this problem, such subsidizing is at best a makeshift, to be continued only until the city, as is its duty, undertakes itself the work which it has been doing by proxy.

Vacant-Lot Cultivation in Philadelphia. The Philadelphia vacant-lots cultivation association

during last year distributed 152 quarter-acre lots among 140 poor families, numbering in all 770 persons. The report of the superintendent, Mr. R. F. Powell, states that the value of the produce raised on these lots during the year was about \$9,000, or about \$60 per garden. Less than \$100 worth was stolen. The association furnishes tools, seeds, etc., but the report says that for each dollar expended there was a return of \$3 worth of produce to the cultivators. The expenses for the year were \$2,266.76; the receipts, \$2,722.21. When this association began work, two years ago, it was greatly hindered by the refusal of property owners to permit the cultivation of their lots, for fear of losing opportunities to sell. The effect of cultivation, in many instances, however, has been to improve the appearance of property. Last year the land cultivated (the use of which was given conditionally by the owners) was for the most part

in sections of the city west of Fiftieth street and north of Market street. Fifty-seven gardens were cultivated by men more than fifty years of age, of whom twenty were seventy or more, while one was cultivated by a man of eighty-two. The officers of the association, as re-elected for the current year, are: president, James T. Shinn; vice-president, T. S. K. Morton; secretary, F. B. Kirkbride; treasurer, N. B. Crenshaw; superintendent, R. F. Powell.

**Boston's
Municipal Ex-
periments.**

The inaugural address of Mayor Quincy delivered at the beginning of his last year of office gives the results of many of the interesting municipal experiments undertaken by the city of Boston, and from time to time noted in the REVIEW. As a résumé of Mr. Quincy's work so far the address will be of value to our readers.

Baths.

The charge of the public baths was last year taken from the board of health and given to a bath department, created by city ordinance. During its first season this department added to the thirteen floating bath-houses and one bathing beach which it found already in use, one new floating bath, three new beach baths, two river baths, and two swimming pools. For the first time instruction in swimming was provided, being given by eleven instructors at twenty different points; 3,500 children were taught to swim. The total attendance of bathers increased from about 650,000 (estimated) in 1897 to more than 1,900,000. Each bath cost the city about two cents, outside of permanent improvements upon the plant and additions to equipment.

Gymnasias.

The large use made of the East Boston gymnasium since it came into the hands of the city, and the beneficent influence which, according to Mayor Quincy's report, it has "undoubtedly exerted in the portion of the city in which it is situated," seem to encourage the establishment of similar gymnasias for other sections of the city. Mayor Quincy advocates this policy, and recommends that the gymnasias be maintained at the expense of the city. A gymnasium building for ward 13, South Boston, was nearing completion at the time of Mayor Quincy's address. He argues the moral as well as the physical benefits of public gymnasias, quoting the remark of one observer, who has said that "crime in our large cities is to a great extent simply a question of athletics." Moreover, he thinks that the burden of \$1,000 a day expended on the city hospital, and the large annual expenditures for houses of correction and for the police courts, might be reduced if \$25,000 a year were expended in the support of public gymnasias.

**Picnic
Excursions.**

Last summer, says Mayor Quincy, 13,540 children were given a day's outing on Long island, including luncheon and facilities for bathing at an aggregate expense of about \$2,600. Of this sum, \$2,000 was the income of the Randridge fund for last year, and the remainder was the balance left over from the income of the fund the previous year. These excursions were carried out without accident, and the average expense was only fourteen cents per child. Last year the children were in nearly all cases furnished also with free transportation by special electric cars from the immediate vicinity of their homes, through the liberality of the Boston elevated railway company. The various churches of the city were in-

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vited to organize excursions and to furnish volunteer committees to take charge of the children, and nearly all of them were carried out in this manner. Fourteen excursions for mothers and babies were also given in naphtha launches.

Municipal camp.

In July, 1898, the city made use of an appropriation of \$2,500 to open a camp for boys who would not otherwise be able to secure a vacation outside the city. A committee of four was given general supervision of the camp, and the executive direction was put into the hands of Mr. E. C. Marshall, penal institutions commissioner. To equip the camp and accommodate 100 boys cost a little less than \$1,000, other expenses amounting to about \$1,500. During the seven weeks it remained open the camp received in all 831 boys. The weekly cost of maintenance was, therefore, \$1.83 per capita.

A New Department.

Mr. Quincy recommends provision for a new department of the city government to have charge of the use of school playgrounds, the Randridge excursions, the boys' camp, and of similar lines of work which may be developed, excepting the municipal gymnasias and baths, both of which are in charge of the bath commission. He dwells much upon the need of keeping children out of absolute idleness during the summer months.

Insurance of Employees.

As an equitable solution of the problem of providing, after the death of a municipal official, for those who have been dependent upon him, the inaugural favors some general system for the retirement after a certain age, and insurance in event of death, of all municipal officials and employes of certain classes or grades. This solution has been worked out in older countries, the fund being

made up usually one-half through contributions from the salaries of employes and one-half from the municipal treasury.

Playgrounds. The park commission is now to begin carrying out the act authorizing the purchase of land in twenty different locations for a comprehensive system of playgrounds. A total loan of \$500,000 has been authorized for this purpose, of which not more than \$200,000 is to be expended during any one year. The act provides only for the purchase of land, leaving improvement and equipment to be provided for by such appropriations as may be made for the purpose from time to time out of the regular funds. At present the park commission has under its administration fourteen playgrounds, the smallest containing 11,384 square feet, and the largest seventy-seven acres.

Buildings Condemned. By authority of an act passed in 1897 the board of health during the past year ordered vacated 207 houses, and 105 of these were actually vacated on account of the refusal of the owners to comply with the orders of the board. The total number of houses ordered vacated and destroyed as unfit for human habitation was fifty; the total number actually destroyed was twenty-three. In many cases legal and other complications prevented prompt execution of the orders of the board.

Hospitals. During the eleven months ending December 1, 1898, the city hospitals treated nearly eight thousand patients, an increase of more than three hundred over the number treated in the preceding twelve months. Tents and wards were fitted up for the use of soldiers, of whom 500 were treated. About five hundred and seventy-five insane persons were cared for at Austin

and Pierce farms. These two hospitals have been consolidated under one superintendent for administrative purposes, Pierce farm being now used for men and Austin farm for women. Mr. Quincy urges that the city should make suitable provisions for the care of all its insane at the Boston insane hospital.

Children's Institutions.

The extension of the system of placing dependent and neglected children in families outside the city has made possible the closing of the Marcella street home (formerly the Roxbury almshouse). 878 children have now been placed out in families, board being paid for a little more than half, the others being taken without charge. These children are visited by the agent of the trustees once every two months, or oftener, if deemed desirable. Before any home is accepted a careful investigation is made by a visitor. The policy of placing children in families of their own religious faith has been adhered to.

Institutions' Registration.

The institutions' registration department has been engaged in making a complete revision of the legal settlements of all the paupers, insane persons, and imbeciles supported by Boston in the city and state institutions. It has more lately been making up a chart of the weekly population of the city institutions, including comparison with weather and business conditions. The department is planning a study of the location of the dependent classes by districts within the city, "in order to determine the areas in which pauperism, insanity, and crime are chiefly found, and also to enter upon an investigation as to the influence of heredity by making a study of the antecedents and previous environments of inmates of institutions."

New York Consumptive Sanitarium.

A bill has been introduced in the New York legislature authorizing the establishment of a sanitarium in the Adirondack forest preserve for the treatment of cases of tuberculosis. The bill provides for the appropriation of \$200,000 to start the work. Over thirteen thousand persons in the state die annually of tuberculosis, perhaps half of these coming from the tenement districts of New York city, which, it is stated, are infected to a perilously large degree by the continued presence in them of consumptives who should have been segregated at the first appearance of the disease. The strongest arguments, humanitarian and economic, can be urged in favor of the adequate provision for cases of tuberculosis. There is reason to think that the bill will be favorably acted upon.

Poor Consumptives in Massachusetts.

Regarding the statute relating to charges to be made for treatment in the Massachusetts hospital for consumptives, Attorney-general Hosea M. Knowlton has sent an opinion to the trustees, in part as follows: "The section provides for the admission, first, of those who are able to pay the charges therefor; second, of those whose admission is requested by overseers of the poor in cities and towns; and, third, of other persons. It is not probable that overseers of the poor will avail themselves to any considerable extent of the privilege of sending patients to the hospital at the expense of their cities or towns. There will be, how-

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ever, many persons having a settlement within the commonwealth who are deserving of the benefits of the hospital, but who have not the means to pay for treatment. I think it was the intention of the legislature to authorize the trustees, in their discretion, to admit such persons, at state expense, without subjecting them to the stigma of pauperism."

STATE BOARDS AND COMMISSIONS.

Colorado.

The state board of charities and correction has caused the introduction in the legislature of a bill regulating the placing-out of children and providing for the supervision of such work by the board, similar to the statute enacted in New York by the legislature of 1898, at the instance of the New York state board of charities. The bill has been reported favorably in the committee of the whole, and no opposition to its passage has thus far been manifested.

Connecticut.

The state sewage commission appointed by the governor, September 17, 1897, with Mr. Edward H. Jenkins, of New Haven, as chairman, has presented to the general assembly an admirable and valuable preliminary report on "sewage disposal in Connecticut," which is being distributed by the comptroller of the state. The committee recommends that the study of the subject be continued by a sewage commission.

Minnesota.

With the opening of the new year, Hon. John W. Willis was appointed to the position upon the state board of corrections

and charities which he resigned six years ago to accept a position upon the district bench of Ramsey county. The board is much encouraged by the presence and intelligent interest which Governor Lind takes in its work. The law requiring counties to submit jail plans to the state board of corrections and charities, and that requiring towns to have the board's approval on lock-up plans, has resulted in a decided improvement in these institutions, and the rule now is that those contemplating construction ask the cooperation of the officers of the board in the drawing of their plans and specifications, in order that the formal submission of the same may not necessitate important changes. Two counties and several towns are now consulting with reference to such proposed construction. During the quarter, eight non-resident insane people were reported from the various counties. Only one of these was sent to the state hospital; seven were deported; one, a United States case, was returned to Finland. Subject to appeal to the district court, the state board of corrections and charities is appointed by law to determine the question of legal settlement when a dispute arises between towns as to their responsibility for granting public aid. Under this law, three cases were passed upon last quarter. No appeal had been taken from the decisions rendered in those cases; in fact, only one such appeal has been taken, and in that case the appeal has not yet come up for hearing in the district

court. The board has recently issued the advance sheets of its eighth biennial report to the legislature, which, in connection with other reports, will be noticed in the April REVIEW, and has also issued, as a supplement to its quarterly bulletin, the proceedings of the seventh Minnesota state conference of charities and correction, held at Stillwater, November 15-17, 1898.

DEPENDENT AND DELINQUENT CHILDREN.

The shoal of annual reports of orphan asylums, children's homes, and reformatories that passes over our desk shows an encouraging tendency to give more information about the children, and less about the methods and machinery by which they are cared for.

Accounts of individual children are becoming more and more a feature of these reports. The report of the children's home of Cincinnati always impresses the reader with a sense of kindness and continued study of each inmate on the part of the management of that institution. Particularly interesting, besides the histories of various children, is the following paragraph:

The Best Homes.
On a farm a boy learns to do a little of every kind of work; he also learns the many facts and precious secrets of nature. With sunshine and wholesome food, he becomes strong; he goes singing to his work; he has plenty of merriment; instead of corrupting excitements he has the gatherings of the house of God; instead of unknown multitudes, there are neighborly friendships. He learns also a manly self-care, for in

the country they feel it humiliating to be "waited upon," and disgraceful to eat without labor. If he has talent, nothing can prepare him for other spheres better than apprenticeship to nature on a farm.

The twentieth annual report of the state board of lunacy and charity of Massachusetts (hereafter the state board of charity) contains an interesting tabular statement of the number of children under its care from 1866 to 1898, and of the methods by which the children have been cared for. In 1866 there were 2,065 children under the care of the board, of whom 70 per cent were in institutions and 30 per cent were placed in families without payment for board. Ten years later the total number had increased to 2,142, of whom 51 per cent were in institutions, 47 per cent were in families without payment, and 2 per cent were boarded with families. At the end of another ten years 33 per cent were in institutions, 52 per cent in families without payment, and 15 per cent boarded with families. At the end of the next decade, 1896, only 16 per cent were in institutions, 55 per cent in families without payment, and 29 per cent boarded in families. In 1898, of a total of 3,243 children, 16 per cent were in institutions, 50 per cent in families without payment for board, and 34 per cent were boarded in families. The increased use of the boarding-out system, as developed side by side with placing in free homes and with institutions during a period of forty years, is significant.

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"Adequate Supervision." We seem to be approaching a unanimity of opinion that the placing-out system is the most satisfactory method of caring for destitute children, provided the investigation of the homes is thorough, and the supervision of the children after they are placed out adequate. As to what constitutes adequate supervision, however, there are wide differences of opinion. The statement of the Boston children's aid society for 1898, in an interesting summary of the work of that society, contains the following:

The agents of the placing-out department find suitable homes for the children, and each child is provided with a visitor from the agents of the department or from the volunteers; this visitor becomes its caretaker and its friend, a relation that often extends beyond the limits of childhood. According to age and ability, the children are taken into the homes, as boarders, free, or as wage-earners; in all cases they are constantly visited, advised, befriended, and admonished by their appointed guardian. This care involves unceasing vigilance and endeavor: to suit the home to the child, and the child to the home, and to attend to its moral, mental, and physical education. A point much insisted on, owing to the teaching of experience, is that no agent should be expected to take care of more than sixty children, if this care is to be thorough.

The advance sheets of the eighth biennial report of the state board of correction and charities of Minnesota speaks as follows concerning the state public school of Minnesota: "We are gratified to know that the state agent has again an assistant. Naturally, the number of pupils in-

creased while there was no assistant. November 30, 1898, it had under its care 1,059 children in homes, outside the institution, besides the 240 in the school." The state agent of the Michigan public school is expected to exercise supervision over something more than one thousand children. Measured by the standard of the Boston society, the supervision by the state public schools of Michigan and Minnesota over the children placed in families can not be regarded as adequate. We are of the opinion that it is inadequate, but not to the extent that this comparison would imply. Much depends upon the class of children received, their age when placed in families, and other factors. The writer's experience had led him to adopt, as a rough measure, and subject to revision by later experience, 100 children placed in families as about the number that one agent can properly look after. Any society, orphan asylum, or children's home which has 100 or more children placed out should certainly employ an agent for their supervision. Any society or institution which employs but one agent to oversee a number of children largely in excess of 100 would do well to make inquiry as to the adequacy of such supervision.

New Jersey. The New Jersey commission on defective, delinquent, and dependent children, and their care, has presented to the legislature a bill providing for the creation of a state board of children's guardians, to consist of seven per-

sons, two of whom shall be women. The members of said board are to receive no compensation for their services and are to hold office, after the first appointments, for a term of six years each. The board is to "have the care of and maintain a general supervision over all indigent, helpless, dependent, abandoned, friendless, and poor children, who may now be or may hereafter become public charges; and said board shall have the care of and maintain supervision over all children adjudged public charges who may now be in the charge, custody, or control of any county asylum, county home, almshouse, poorhouse, charity institution, home, or family, to which such child or children may be or have been committed, confined, adopted, apprenticed, indentured, or bound out." The several counties are to provide funds for the support, care, and maintenance of children in their respective counties who become wards of the state board of children's guardians, such sum not to be less than \$1.50 per week. The board is to employ such number of agents, one at least to be a woman, as may be necessary, and is to visit quarterly all children who may be committed to its care.

HOMER FOLKS.

Employment Exchange. Wanted: position as matron in a private institution, by an experienced young woman with executive ability.

CHARITY ORGANIZATION.

Work for Needy Men. A plan has been formulated by the organized aid association of Jersey City, to provide employment for needy

men by organizing what might be called a street-cleaning bureau. Persons whose houses front on asphalt streets will be asked to contribute a small sum weekly, in return for which guarantee will be given that the asphalt will be kept clean as possible. If the plan is put through, one block of asphalt should support one man.

St. Louis Provident Association.

The St. Louis provident association has secured a permanent location for its central office. Of the \$70,000 expended for the property and improvements, \$35,000 was given by Mr. R. M. Scruggs, the president of the association, \$1,000 by Mr. Gustav Cramer, and the reserve fund (about \$29,000) more than provided for what remained. The association now consists of the following branches: central office, sewing rooms, laundry, day nursery, women's lodge, wood-yard, and men's lodge.

The resignation of Mr. N. S. Rosenau, manager of the united Hebrew charities of New York city, is announced. Mr. Rosenau has been in ill health for a number of months.

Summer Class in Philanthropic Work, 1899. The summer class in practical philanthropic work in New York city,

conducted during six weeks last summer under the auspices of the charity organization society, will be repeated this year. The term will extend from June 19 to July 29. Already graduate students at Harvard, Yale, and Wellesley, and two

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teachers of social economics, are registered, so that the membership bids fair to rival the list of last year, which included students from fourteen universities and colleges, as well as practical workers in charity organization societies and settlements, trained nurses, and other specialists. New York city affords excellent opportunities for the study of philanthropic work, and the charity organization society not only puts at the service of members of the class its own complete equipment, but undertakes to bring before them, in so far as six weeks permit, the various movements in New York, private and municipal, secular and religious, that make for social betterment. This year, as last, the work will include (1) lectures and addresses from various persons, chiefly in New York, but also in Philadelphia and Boston, with one or two from other places, noted for their success in philanthropic endeavor; (2) visits to charitable, educational, and reformatory institutions; and (3) direct personal effort in securing needed care for families in distress, using the district offices and other facilities of the charity organization society for this purpose. Many persons prominent in social and philanthropic work addressed the class of 1898, and a number of these have already indicated their willingness to meet the new class.

The plan for the coming session is as follows:

Each student is requested to read, before entering the class, Warner's "American charities" and Miss Richmond's "friendly visiting

among the poor," and to become familiar with the latest report of the New York charity organization society. Other reading recommended but not required is:

Wines, "punishment and reformation."

Woods, "English social movements."

Riis, "How the other half lives."

Loch, "charity organization."

Latest reports of the New York association for improving the condition of the poor, the New York state charities aid association, Children's aid society, and the university settlement.

No tuition will be charged, but each student is expected to enter the service of the charity organization society and to work under its direction for the time specified.

One major and one minor report, to be presented before the members of the class, will be required of each student. The minor report will be upon the work of the day, such as visits to institutions, district offices, etc. The major report will be a comprehensive study, which it is desired to make suitable for publication.

Each student in the class will be expected to give personal care to one or more families in which it appears beforehand that six weeks' care will bring the situation of need to a close. Special cases will be assigned, such as getting people into institutions, securing fresh-air outings for the sick, transportation for those who are separated from their friends, etc.

Each student will be expected to give at least two weeks to district work in the charity organization society, assisting the agent in the work of the office. Other equivalent work may be arranged.

There will be an informal division of the members of the class this

year into senior and junior sections, the former for those who took the course last year, or are prepared for advanced work, the latter for recent university graduates who gain through the class what is practically their first contact with the social problems of a great metropolis.

It is the desire of the New York charity organization society to see established and to aid in establishing a school of philanthropy for the complete training of workers in the several branches of philanthropic, charitable, and correctional work. This measure awaits endowment. Meantime a series of scholarships in connection with the summer class is needed. Last year one such scholarship was established. A gift of \$75 enables one student to pursue the summer course. A gift of \$500 enables a student to study for one year in several cities and to become somewhat proficient in whatever special field of philanthropic activity he may undertake. A gift of \$10,000 endows an annual scholarship in perpetuity, enabling a new student each year to acquire the theory and practice of the best method in lifting men whose lives are circumscribed into a more abundant life. The New York charity organization society will act as trustee for amounts subscribed. It is desired by this means to raise the standard of philanthropic and social service.

Philip W. Ayres.

THE INSANE.

Short Com-
mitments for
Alcoholism.

An act providing for the voluntary admission, for short periods, of mentally

disturbed persons to the Delaware insane hospital at Farnhurst has recently been passed. The purpose of the act is understood to be to afford temporarily to inebriates suffering from attacks of alcoholism an asylum where they may receive skilled medical care under proper conditions and at the same time be under a definite restraint from which they can not get away until the term of commitment expires. The term is four weeks, and then, if approved by the superintendent, four weeks additional. Commitment can take place only under the law. No patient will be admitted under twelve years of age.

Maryland
Lunacy
Commission.

In the thirteenth report of the lunacy commission of Maryland the secretary, Dr. George J. Preston, is outspoken and conclusive.

He gives the number of insane, including also the feeble-minded, on November 30, 1898, as 2,382, of whom 1,153 were in state or city hospitals for the insane, 770 in private or corporate institutions, 307 in county asylums for the insane, and 152 in county almshouses.

The care and treatment of the insane is characterized as excellent in the state institutions, only fairly good in the county asylums, and distinctly bad in the county almshouses. The county asylums, all constructed on the old plans, are in most instances inadequately equipped, and have limited funds. As a result the number of attendants is far too small. Patients are employed about the buildings, but there is not enough work to keep them occupied, and no attempt is made to establish industrial shops.

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The county almshouse superintendents are farmers, who have the care of the farm on which the almshouse is situated, and are without special qualifications as custodians of the insane. It is the rule to employ the most primitive and extreme modes of mechanical restraint. Handcuffs, fetters, muffs, etc., are used. The fault lies in the system of sending acute and violent patients to these institutions, where they can not be properly managed. Many of the buildings are in bad repair, and nearly all are inadequate. The freedom with which the sexes mingle, especially the negroes, is in some instances scandalous. It must be said, however, that this evil has been steadily decreasing.

Dr. Preston's conclusion is that the state should care for all its indigent insane. Only in this way, he says, can they be properly treated. In the long run the expense would be but little greater than under the present system. Even if the per capita cost should be somewhat increased, he adds, certainly it is the duty of the state to provide adequate accommodations, and to do all in its power to promote recovery by appropriate treatment.

The report points out the necessity of a separate building for the criminal insane, of an epileptic colony, and of a revision of the laws relating to the insane.

Dr. George H. Rohé, superintendent of the second hospital for the insane of Maryland, died suddenly in New Orleans, February 6. This will be a great loss to the state, especially as the unique work Dr. Rohé was doing at Sykesville has been scarcely more than commenced.

Dr. J. C. Corbus, for many years president of the state board of

charities, has been appointed superintendent of the Illinois eastern hospital for the insane, taking the place of Dr. W. G. Stearns, who, it is stated, will practice medicine in Chicago. Mr. W. P. Sloan, of McLeansboro, is the successor of Dr. Corbus on the state board, while Mr. R. D. Lawrence, of Springfield, has been elected to succeed him as president of the board.

Governor Dyer, of Rhode Island, gives considerable attention to methods of commitment of the insane in his annual message, from which we quote some passages:

The enactment of 1893, providing for the judicial, or open-court, method for the trial and commitment of persons alleged insane, was a radical departure from the established laws bearing on this subject, and in its execution has been found to be defective, expensive, and prejudicial to the rights and welfare of the insane. It is prejudicial to the rights of the alleged insane, because the prescribed judicial proceedings against the alleged insane is similar to that instituted against supposed criminals, in the warrant for the arrest, in the bringing into open court, and in the restraint of the person therein by officers of the law, and, if adjudged insane, in the method of commitment, and in the conveyance of the person to the state hospital for the insane with persons ordered to be committed to the penal institutions of the state. While the judicial method assumes to give the person in question a trial, in reality he has no part nor lot in the proceedings, except a degrading presence. The method is further prejudicial in that the law does not permit of any con-

Commitment in
Rhode Island.

tinuance of the case for further observation and inquiry as to whether the apparent or alleged insanity is the result of toxic agents or of mental disease. By this limitation many persons are committed to the insane hospitals who should not be sent there. Such persons recover after a few days by the elimination of the toxic agent, but not soon enough to avoid the stigma of such a commitment, which forever leads to a mistrust of their social and business capabilities and obligations.

The persons thus on trial are compelled, in person, to come into an open court with criminals, and endure the degradation of such associations, for the large majority of the insane are fully conscious of their surroundings, and are very jealous of any infringement on their rights. They are compelled to listen to the sworn medical testimony that they are insane, that they require restraint, and in some cases, in answer to questions by the prosecuting officer, that they are incurably insane; and, further, they are obliged to listen, as they often do appreciatively, to the testimony of dear friends that they consider the prisoner to be insane and wish him or her restrained in some hospital for the insane. Again, the judicial method for the disposition of the alleged insane is expensive, costing the state during the year 1898 nearly, if not quite, \$2,800.

The National
Prison
Meeting at
New Orleans.

The winter convention of the national prison association, held at New Orleans, January 21-24, aroused considerable educational interest. A number of important facts and suggestions were put forward. In speaking on prison industries, Warden Thayer, of Dan-

nemora prison, New York, made an interesting distinction as to the effect of the difference of character between the convict population in the north and that in the south. With a white population, he said, it is possible to teach almost any trade, while with the class of colored convicts in the south "their natural laziness and lack of education would, I judge, make it necessary to employ them at something akin to common laboring work rather than at a skilled trade." Speaking of the competition of prison-made goods, Mr. Thayer said that the constitutional amendment passed in New York in 1894 (providing that the labor of the convict be used only for the manufacture of such articles as are used by public institutions) had minimized competition, and had satisfied manufacturers and laboring men. Mr. Joseph P. Byers, of Ohio, in the course of a suggestive paper on county jails and municipal prisons, pointed out that reforms should be instituted in minor places of imprisonment as well as in the jail. Separate confinement, recognized as essential in the jail, is also necessary in the city prison or village lock-up, where delinquents of all classes are now herded together pending examination. With regard to jail architecture Mr. Byers held that the greatest efficiency has been attained in Ohio. The adoption of the central corridor plan in this state more than twenty-five years ago, he said, has given a large number of jails, probably thirty-five per cent of the whole number, where classifi-

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cation and separation are possible. By this construction each cell is provided with ample light and air, and opportunity is given for the exercise of the prisoner outside his cell, without the necessity of coming into contact or within the range of vision of any other prisoner. The law on the statute books of Ohio, by which the strict separation of prisoners is required wherever possible, is, said Mr. Byers, practically a dead letter. This neglect he attributed to the fact that the public conscience is far behind the legislation—that the education of the people along these lines has been slow.

Superintendent Hill, of the workhouse at Allegheny, referring to the great variety of persons sent to his institution, stated that the reason why some blind and crippled persons are sent to the workhouse is that other institutions, having found them nuisances, refuse to take them back. This provoked a discussion. Dr. Leucht urged the need of some remedy for the custom of putting into the workhouse all classes of people, many of whom should be elsewhere. Mrs. Mitchell, of California, thought that this was the fault of the committing magistrates. Mr. William Ruehrwein, of Cincinnati, explained that some persons in the workhouses have been in other institutions but have refused to stay, and are on the black list. Dr. Blake, of Alabama, said that many blind and crippled persons intentionally commit crimes in order to be sent to the workhouse.

Warden Thayer pointed out that the courts frequently send blind or feeble-minded criminals to the penitentiary with a distinct purpose, knowing that, if they were sent to asylums first, they would have to be maintained by the county, but, if sent to the state prison, the state would have to put them into the asylums at its own expense. Apropos of this discussion, Mr. Byers stated that in Ohio the sentences of persons who return to the workhouses are doubled each time, up to a limit.

Superintendent Joseph F. Scott, of the Massachusetts reformatory, summed up the principles of the indeterminate sentence. He maintained that definite sentences do not rest upon a sound ethical basis, and are not conducive to the reformation of the prisoner. The indeterminate sentence, however, satisfies both ethical and reformatory demands. He pointed out the necessity of the entire elimination of party politics from the administration of prisons conducted under this system. In the discussion of the parole and probation systems, Mr. H. H. Hart stated that it is not necessary to wait for legislation, as the systems can be placed in operation by the consent of the court, the children being placed under control of volunteer officers. Judge Moise held that this might be done in cases of misdemeanor, though not in cases of crimes.

Dr. W. H. Blake, of Alabama, pleaded strongly for the separation of prisoners afflicted with tuberculosis

from other inmates. In southern prisons, at least, the death rate from tuberculosis is about three times what it is among people outside. Eighty-five per cent of the prisoners in Alabama are negroes, and it is well known that they are more liable to tuberculous diseases than white persons. After a paper on the prison for women in Massachusetts, by Mrs. Ellen C. Johnson, Mr. Michel Heymann spoke on the need of a similar institution in Louisiana. Mrs. Mitchell gave an address on the Whittier school for girls at Los Angeles. Among other things, she dwelt upon the importance of nourishing and digestible food in the reformation of the growing child. In the Whittier school an unmanageable child is placed in a room for meditation, and is given bread and milk, because "milk is soothing and quieting in its effect, and as beneficial as the isolation." Mrs. Mitchell emphasized the advantages of the merit system. She denounced corporal punishment and favored instruction in music and art in such schools as the one she represented. Warden E. G. Coffin, of the Ohio penitentiary, in a paper on the reformation of prisoners, held that the small proportion of prisoners returned after their first sentence shows that there is reformation. Of 1,300 prisoners in the Ohio penitentiary, less than twenty per cent are returned convicts. The conditions for reformation are education, industry, and order. The moral welfare of the prisoner is the main end, and practical reform must

be founded on religion. The prisoner must be trusted. In the matter of occupation Mr. Coffin preferred the contract system as used in Ohio. Superintendent Caldwell, of the house of refuge in Louisville, appealed for the preservation of children from evil influences in the home and in the slums. One Christian policeman, he said, is better than a dozen inexperienced young men and women. Mr. Horace Fletcher, who followed, claimed that the kindergarten, if properly extended, would create good character in children and solve the whole problem. He thought it might even be applied to the negro children in the south.

The next meeting of the association will be held in Hartford.

Pandita
Ramabai.

In the September number of *Cosmopolis*, Prof. Max Müller, in the course of a series of sketches of Indian life, touches upon child-marriage, and tells at length the life story of Ramabai, well known in this country as the friend of the child-widows of India.

Professor Müller first tells about Malabari, a modest Parsi, who has devoted much of his life to the preventive side of the work. Malabari found much opposition from many very respectable quarters, but after long years' effort he has finally secured the passage of a bill fixing the respective ages of freedom to marry at eighteen and twelve. This, adds Professor Müller, was a decided victory; still, the battle is by no

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means over, and probably never will be till the marriageable age of girls is raised at least to sixteen and that of boys to twenty. It was twenty-four in Vedic times.

How such a system ever sprang up, not being the old Indian system, is difficult to say. It may have originated at the time of the Mohammedan conquest, married women being supposed to be more respected by the conquerors than unmarried girls. At present its fatal effects are but too clear in the premature decay of the women, in the weakness of their offspring, and, more particularly, in the large number of child-widows. According to the census of 1881, there were at that time nearly twenty-one million widows living in India. Of these, 669,100 were under nineteen years of age.

Widows are looked upon in their own homes as beings of evil omen, as having deserved their misfortune by some unknown misdeeds in this or, what is worse, in a former life, and, particularly if childless, they are treated no better than slaves, whether in the house of their parents-in-law or even in the home of their real parents. They are shunned, excluded from all amusements, obliged to wear coarse garments, deprived of their ornaments, and often condemned to have their heads shaved—a great indignity in the eyes of every woman. It is to ameliorate the lot of these unhappy creatures that Ramabai has been working for years, chiefly at Poonah.

Her own case is illustrative of the carelessness with which mar-

riages are often arranged in India. Ramabai's grandfather was on a religious pilgrimage with his family, that is, his wife and two daughters, one nine, the other seven years of age. One morning, bathing in the Godavari, he saw a fine looking man in the river. After inquiring for his caste, his clan, and his home, and finding out that he was a widower, he offered him his eldest daughter, that is, a child of nine, in marriage. All things being satisfactorily settled in a few hours, the marriage took place the next day, and the stranger started with his child-wife for his home, nearly nine hundred miles away from the child's own home, while the father continued his pilgrimage, unconcerned about the fate of his daughter. However, the marriage turned out well, and the husband was not only kind to his little wife, but was most anxious to teach her the sacred language. This, being against the Brahmanic law, met with the opposition of her family. The husband, therefore, suddenly left his home and his friends, and journeyed with his young wife to a forest on a remote plateau of the western Ghats, and there founded a new home, where the world could no longer hinder or trouble him. The wife grew in stature and knowledge, and soon became the mother of a son and two daughters. As soon as they grew up the father began the instruction of his son and his eldest daughter. The fame of his scholarship soon began to attract students from the neighborhood,

and the hermitage became a place of pilgrimage. When the younger daughter, Ramabai, grew up, her father was too old and too weary to teach her also, and her education devolved upon the mother.

With increases in the family members and with the influx of visitors the household expenses became too great, and the hermitage was broken up, the parents and children taking up the life of homeless pilgrims, earning a small livelihood by reciting verses. Ramabai had learned a vast number of Sanskrit texts by heart, and by her great facility in recitation she drew some income to the family support. Her elder sister had married, but Ramabai preferred to remain single, now long after the statute age. This was really a breach of the law, but so long as her parents were alive she had a recognized support in them. When they both died, soon after, her position became almost desperate. She still had her brother, who became her natural guardian and protector, but the whole of the small family property had been spent, not enough being left for the mother's funeral.

For some years brother and sister traveled together on foot all over India, earning what they wanted for support by their recitation of Sanskrit texts, and afterwards by lecturing on the degraded position of women in India. Arriving in Calcutta Ramabai's lectures excited great interest. But now her brother died, and from sheer necessity she had to take a husband.

After nineteen months of happy

and quiet married life the husband died, and Ramabai was left with one daughter. Helpless as she was, she resolved to go to England to study medicine, upheld by a strong desire to fit herself for useful work among her own countrywomen. On her arrival in England, after a number of sad experiences, arrangements were perfected for her attendance on medical lectures at Oxford. Her hearing becoming affected she had to give this up, and determined to study nursing.

Soon after, she came to America, where she succeeded in gaining many friends and help in starting a refuge for child-widows in India. This is the work to which she at last devoted herself, and with much success. In the meantime she had become a Christian, at least nominally—for she often said that a good Brahman is quite as good as a good Christian. This change of faith Professor Müller considers a disadvantage in her work in India, for by so doing she of course lost the support of her native friends, and has, even now, to fight her battles alone in order to secure the pecuniary assistance necessary for the support of her little army of child-widows.

A German
Labor Colony.

Among the labor colonies of Germany, of which Wilhelmsdorf was the prototype, one of the most interesting is that of Maria Veen (the word "veen" means a marsh), in Westphalia, because it is of catholic origin and under catholic management. It was founded in 1888, and placed in charge

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of the Trappist monks. No restriction is placed upon applicants for admission, except that they shall be able and willing to work; among them are found ex-convicts and habitual drunkards. None are admitted, however, under twenty or over sixty-five years of age. They are required to sign a contract in which they acknowledge that their reception is an act of charity, and that they agree to work for their board and lodging, without other pecuniary compensation. The managers give them a trifle as a gratuity, the withholding of which is the only punishment in the colony. If discharged, their names are published on a black list in the *Wanderer*, the official organ of the central committee of the labor colonies, which is a bar to their reception in any other colony and insures their relegation to prison in a short space of time.

Boys In Tramp Life. Mr. Frank Willard, who has written a number of magazine articles on tramp life, asserts that fully 5,000 boys are associated with professional tramps in the hobo life. The tramps encourage them to enter their ranks, recognizing their value for begging, and the fascination of wandering about the country is sufficient to hold them, once in.

Official Charity in Russia. Bad harvests of grain and hay in some districts of Russia last summer compelled the government to take action toward relief of the peasants. Instead of doing this officially the work of relief was given into the hands of

the Red Cross society, so as to prevent the peasant class from being encouraged in the idea that it could fall back on the government for relief as a right. It is feared that if such a feeling became prevalent it would encourage laziness. The relief has been administered by the Red Cross in the form of eating-houses, clothing for children, medical assistance, and the securing of work, whenever possible. Those who were unwilling to work were not aided. The Red Cross calls upon all classes to aid its work, the official interest of the government being, apparently, quite *sub rosa*. It was only upon volunteering American assistance that our ambassador was made cognizant of the actual facts, and that the government would see that adequate relief was administered—at its expense.

A Model Prison in Constantinople. A new central prison is about to be erected in the immediate vicinity of Constantinople, by order of the Sultan, to take the place of the old prison near the hippodrome in Stamboul. The cost is estimated at a million francs [\$200,000]. The plans have been prepared in Europe, upon the most approved models, and either a French or German architect will have charge of the construction.

Mother d'Arcambal, of Detroit, well known in prison work in the west, died February 12. A brief note of her philanthropic activities will be published in the REVIEW for April.

THE RELATION BETWEEN PRIVATE AND PUBLIC OUTDOOR RELIEF-I.

BY FREDERIC ALMY.

Does generous municipal outdoor relief spread the burden of caring for the poor upon all the taxpayers, and so relieve private charity? Or does it develop such an appetite for aid that the need of private charity is increased rather than lessened? It has been said by a county superintendent of the poor of many years' experience¹ that public outdoor aid makes more paupers than even liquor, and that in cities where there is lavish public outdoor relief there is not less, but more unrelieved poverty, and more need of private charity than where there is none. One motive of this study is to discover, if possible, from the returns from forty cities, whether there is any relation between the amount of public and private outdoor relief; in other words, whether the diminishing of one throws an increased burden upon the other. Another motive is to learn whether a city like Buffalo, for example, which gives profuse public aid, could halve it, or abolish it, without first organizing a private relief society.

The present paper is limited to a statement of the facts which have been collected regarding the public and private outdoor relief of the forty largest cities of the United

States, and to a presentation of these facts in tabular and graphic form. It will be followed by a second paper giving the conclusions which the writer believes must follow from consideration of the figures presented, and a comparison of these conclusions with those reached by other writers who have made a study of the subject. It is trusted that in the meantime persons living in various cities will take pains to verify the figures given for their own communities, and promptly notify the writer, or the Editors of the REVIEW, of any inaccuracies which would affect the value of the study. The figures for private relief are necessarily imperfect. They must omit the vast amount of individual private charity which is unascertainable. As given in this paper they omit also the relief work of the different churches, which is common in a degree to all cities, but for which even approximate figures are impossible. If given they would be too vague to afford a safe basis for comparisons. No letter received has estimated the relief work of the salvation army; relief of the grand army of the republic is also omitted, and so is that of masonic lodges and mutual benefit societies. The

¹ Mr. J. R. Washburn, of Watertown, N. Y.

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letter of inquiry extended only to regularly organized relief societies, which publish an annual report, or for which fairly accurate figures are obtainable. The relief work of the Hebrews and of the St. Vincent de Paul societies is so well organized that this is usually included, but unfortunately it is not certain that it also is not sometimes omitted. Care has been taken, by repeated letters, to find whether the figures rendered were for relief only or for salaries and administration also, but doubtless here, too, there are errors. Enough has been said to show that the tabulated statement can not be used with much confidence for comparison. It is a mere indication of the relative conditions. From the material presented, however, one can at least find somewhat accurately the equipment of the different cities in regard to private outdoor relief.

Immediately following, in alphabetical order, are the summaries of statements received regarding each of the cities of the United States having in 1898 an estimated population of 100,000 or more. Those who do not care to read through the details here given are referred at once to the tabulated and graphic tables on pages 31-33:

Albany. (Population, 100,000) *Public*: \$7,430 (not including \$4,716 for salaries, medical relief, transportation, etc.; *total*, \$12,146). *Private*: charity organization society (emergency relief only), \$414.90; the charity organization society estimates the total relief of the St. George's, St. Andrew's, ladies' aid, guild for relief of the sick poor,

and city mission, at \$2,700; *total*, \$3,100 (not including the grand army of the republic, which received \$2,750 from the city, or the St. Vincent de Paul, amount not reported.)

(Population, 125,000) *Public*: \$9,066 (not including \$5,829 for medical relief, transportation, board in institutions, etc.; *total*, \$14,895). *Private*: The Allegheny department of charities writes: "We have no charitable organizations in our city except church societies, which relieve the wants of the poorer members of their congregations." The Pittsburgh directory for 1898 shows the Allegheny association for improving the condition of the poor (established 1895), and the Allegheny ladies' relief society (established 1848). The former writes that in 1898 it spent \$1,730 in relief; the latter, \$2,420; *total*, \$4,150.

Atlanta. (Population, 118,000) *Public*: None, but city contributed \$3,000 to the Atlanta charitable association. *Private*: Atlanta charitable association, about \$4,000. No other general relief society.

(Population, 625,000) *Public*: *Public*: None. *Private*: association for improving the condition of poor (established 1850), \$16,057.34; golden book fund of charity organization society, including loans, \$549.68; aid found by charity organization society (estimated), \$3,000; Hebrew benevolent society, \$13,757; St. Vincent de Paul, not reported; German society of Baltimore, \$3,980.40; beneficial association of the Maryland line (confederate), \$2,028.23; national relief societies (St. Andrew, St. George, French benevolent), estimated, \$900; *total* (without St. Vincent de Paul), \$40,272.65. (The private relief distribution from police stations has been stopped the last two winters).

Boston. (Population, 550,000)
Public: \$69,667 (not including \$52,636 for salaries, lodging, board in institutions, etc.; *total*, \$133,104). *Private*: *Class A* (general relief societies): society of St. Vincent de Paul, \$22,225; Boston provident association, \$11,199.64; Dorchester employment and relief society, \$541.99; Jamaica plain friendly society, \$531.79; Roxbury charitable society, \$5,682.10; the memorial trust (direct relief), \$3,584.55; Howard benevolent society (no limitation, but prefers the better class of American poor), \$7,902.78; *total*, \$51,667.85; *Class B* (relief for special classes): Howard benevolent society, Ashton fund (fuel, limited to Boston widows of American birth), \$5,025.79; German aid society, \$1,846.18; united Hebrew benevolent society, \$7,849.59; Hebrew women's sewing society, \$3,608.39; Hebrew free burial society, \$1,165.59; Scots' charitable society, \$752.48; Scots' women's auxiliary, \$214; charity for aiding destitute mothers and infants (aids only such mothers as wish to retain their infants and support them), \$869.90; city missionary society (protestant), \$6,393.22; St. Luke's convalescent home (outside relief to former patients, all women), \$180; poor widows' fund (Joanna Brooker), \$162; industrial aid society's Joy fund (for aged widows and single women of American birth who have lived in Boston ten years), \$175; private trust funds in hands of overseers of poor (for persons having a legal settlement in Boston who are not in receipt of pauper aid, have lived in Boston many years while in the prime of life, and have seen better days), \$2,937.40; Boston fatherless and widows' society (helps only protestants), \$3,990; *total*, \$35,169.54;

Class C: (pensions paid, from) private trust funds, held by the overseers of the poor, \$21,730; Doane fund for nurses, \$4,800; home for aged women, \$2,962.50; home for aged men, \$7,741 (the two last limited to Americans of ten years' Boston residence); home for aged colored women, \$218; the widows' society (not limited by race or creed), \$6,245.50; *total*, \$43,697; *grand total*, \$130,534.39.

Brooklyn. (Population, 1,180,000)
Public: None (abolished without notice in winter of 1878; in 1877, \$141,137). *Private*: association for improving condition of poor, \$11,702.06; bureau of charities, emergency relief, etc. (for nine months, from May, '98, to February, '99), \$592.50; estimated for year at \$600; German society of charities, (?)¹ \$3,331; German ladies' association, (?) \$1,542; St. Vincent de Paul, (?) \$31,980; Hebrew benevolent association and Hebrew benevolent society, about \$2,300; *total*, \$51,655.06. (Also, grand army republic, \$3,000.)

Buffalo. (Population, 389,000) *Public*: \$108,919.42. *Private*: there is no general relief society, but seventy-seven churches have agreed with the charity organization society to relieve families referred to them, of any denomination, living within the districts accepted by them. Considerable private institutional relief. Charity organization society (emergency relief, etc., including loans), \$1,145.45; St. Vincent de Paul (estimated), \$8,000; Hebrew board of charities, \$2,015.86; sons of St. George, \$1,139.87; St. Andrew, \$650; *total*, \$12,950. (Also, grand army of the republic relief, \$16,996.96.)

Cambridge. (Population, 87,000)
Public, \$4,770 (not including \$17,215 for salaries, medical

¹ See foot note under New York, page 27.

² Cambridge was included in this inquiry, although not a city of 100,000 inhabitants, because it appeared to give extraordinarily lavish public outdoor relief. In the original

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relief, transportation, board in institutions, etc.; *total*, \$21,985). *Private*, Fay fund (\$45,000, given in 1897, to be spent in five years, preference to soldiers), \$9,000; humane society, \$483.53; Sanders fund, \$374; Möring fund, \$350; a private annual relief fund, \$400; White fund (coal only), \$477; female humane society, about \$175; Howard benevolent society, \$212.52; North Cambridge relief association, \$175.60; East Cambridge relief association, \$30.41; associated charities (emergency and interim aid), \$55; aid found by associated charities, about \$1,000; *total*, \$12,733.06 (or, omitting Fay fund, \$3,733.06).

(Population, 1,800,000)
Chicago. Public: \$136,200 (distributed by county). *Private*: Chicago relief and aid, \$35,699.85; united Hebrew charities, about \$30,000; German society, about \$4,000; also a Norwegian society, a Swedish society, and a Hungarian society; *total* private outdoor relief estimated by charity organization society at \$100,000.

(Population, 400,000)
Cincinnati. Public: \$5,520 (not including \$6,426 for salaries, etc.; *total*, \$11,946). *Private*: associated charities, \$2,162.02; union Bethel, \$2,801.46; Cincinnati relief union, about \$1,000; St. Vincent de Paul (estimated), \$4,500; *total*, \$10,463.48. Mr. C. M. Hubbard, secretary of the associated charities, writes: "In spite of the comparatively small expenditures for relief by private societies, we are very sure that much of the outdoor public relief could be dispensed with to the advantage of all concerned."

report to the conference of charities of the committee on municipal and county charities, from which Mr. Devine's table of outdoor relief was compiled, Cambridge was entered as giving \$40,882 in public outdoor relief in 1897, a rate per capita of 47 cents, or nearly double that of any of the forty cities included in this inquiry. The revised report gives the total relief as \$21,985, or, for provisions, fuel, clothing, rent, cash and burials, \$4,470. (\$17,215 was spent for salaries, medical relief, transportation and board in institutions, which are not included in this comparison.) Using the corrected figure, \$4,470, the per capita rate for public outdoor relief falls from 47 cents to 5. The per capita private relief, including the temporary Fay fund, is 15 cents; without it, .043.

(Population, 385,000)
Cleveland. Public: \$32,128 (not including \$7,725 for salaries and transportation; *total*, \$39,853). *Private*: the director of charities gives figures for private relief as follows: Bethel associated charities, \$1,000; Hebrew relief association, for fuel and groceries, \$1,346.25; circle of mercy (catholic) about \$200; *total*, \$2,546.25. Mr. H. N. Raymond, the superintendent of the Bethel associated charities, writes, "The Bethel associated charities disbursed less than \$2,000 last year in outdoor relief, never so little in any one year of work. The amount will probably be still less this present year (1899). He says of the Hebrew relief association, "It expends about \$5,000 or \$6,000 a year in caring for their needy." In an earlier letter (1897) he writes: "We still have an outdoor relief department, which is at present under the supervision of the director of charities and correction. We made an effort at one of our public meetings to have the outdoor relief entirely suspended; but there were two reports from the committee for the framing of the resolutions to be brought before the meeting. The majority of the committee advocated very strongly the abolishment of outdoor relief; placing all that work in the hands of the Bethel associated charities. The minority report was drawn up by a member of our board of management, who gave as his reason why he could not subscribe to the resolutions offered by the majority of the committee that it would be impossible to do the work efficiently

on funds raised by subscription. At present the "Dow tax," as it is called, a tax paid into the city treasury by the saloonkeepers, is used in taking care of the poor dependent on the city for aid, and this fund is sufficient for the support of the outdoor work of the infirmary department. The outdoor relief as administered at present is as carefully done as we could wish. The investigators are old and experienced, who see to it that only the really needy are given aid. Politics does not enter into the outdoor relief work. This is a great change from what it was fifteen or twenty years ago. We hope, however, in time that we shall all of us here in Cleveland see our way clear to do away with the outdoor relief of the city."

Columbus. (Population, 130,000) *Public*: \$21,886 (not including \$15,293 for salaries, medical relief, etc.; *total*, \$37,179). *Private*: no general private relief society. The union mission has a lodging-house, a work-yard and restaurant. The soldiers' relief commission spends about \$3,600 annually (raised by taxation) in Columbus to relieve widows and children of Ohio soldiers and sailors.

Denver. (Population, 170,000) *Public*: None directly, but gave \$9,000 to private charities. *Private*: charity organization society, \$2,460.71; north side charity organization society, \$348.24; Hebrew ladies' benevolent society, \$1,935.83; *total*, \$4,744.78. (All these are chiefly maintained by the city money. The two charity organization societies together received only \$99.25, and the Hebrew society only \$434.65, from other sources than the city.)

Detroit. (Population, 320,000) *Public*: (1898) \$50,545.79 (not including \$17,158.79 for salaries, hospital and medical relief, transporta-

tion, etc.; *total*, \$67,703). The 1897 appropriation was \$144,245, but this included payment for 21,795 days' work on the city reservoir. *Private*: association of charities (emergency aid only) \$625. "There is no general benevolent society in Detroit."

Fall River. (Population, 104,000) *Public*: \$24,828 (not including \$18,258 for salaries, medical relief, transportation, board in institutions, etc.; *total*, \$43,086). *Private*: institutional private charity, but "Fall River has no private relief society which gives direct aid in money, groceries, etc." The associated charities spent less than \$10 in relief in 1898. Some grand army of the republic relief.

Grand Rapids. (Population, 100,000) *Public*: \$13,640.45. *Private*: "A well organized, non-sectarian relief society is something we do not possess. Hebrew ladies' benevolent society, about \$375; west side benevolent society, about \$200.

Indianapolis. (Population, 185,000) *Public*: \$7,185.54 (includes whole county). *Private*: charity organization society, \$2,475.18; flower mission (groceries, etc.), \$1,839.86; Hebrew ladies' aid society, 989; German ladies' aid society, \$2,747; *total*, \$8,051.

Jersey City. (Population, 200,000) *Public*: \$6,000. *Private*: children's friends' society, \$2,287.38; the open hand, \$75.56; *total*, \$2,363. No other outdoor relief societies. Considerable institutional private charity.

Kansas City. (Population, 200,000) *Public*: None. *Private*: Kansas City provident association; relief given, \$13,404.02. The secretary writes: "I know of no other charitable institution in the city which makes an annual report; in fact, all others are very small comparatively." The directory shows a helping hand institute and Hebrew general relief association.

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Louisville. (Population 215,000) *Public*: \$157.74, in coal (distributed by charity organization society). *Private*: charity organization society, \$830.61; flower mission (coal, groceries, etc.), \$351.71, besides garments, shoes, etc.; united Hebrew relief association, \$1,139.25; Swiss charity society, \$157.55; *total*, \$2,479.

(Population, 109,914) *Public*: None. *Private*: united charities (no answer to two letters and a telegram). The Memphis directory shows a ladies' aid benevolent society, united Hebrew relief association, Hebrew ladies' benevolent association, Baron de Hirsch benevolent association.

Milwaukee. (Population, 275,000) *Public*: in 1898, \$50,227.79 (not including \$11,885.86 for salaries, medical relief, transportation, etc.; *total*, \$62,082). Given after investigation. In 1897, with no investigation, the total expenditure was \$97,626, or with deductions for salaries, etc., as before, \$76,987. *Private*: mission band, \$1,900; charity union, \$1,400; industrial band, \$1,700 (all work in connection with associated charities); Hebrew relief society, \$1,700; three German ladies' relief societies, giving together about \$1,200; *total*, \$7,900.

(Population, 210,000) *Public*: \$23,528 (not including \$2,156 for transportation; *total*, \$25,684). *Private*: associated charities (emergency relief), \$253. "There is no relief society here."

(Population, 250,000) *Public*: \$20,792 (not including \$6,346 for salaries, etc.; *total*, \$27,138). *Private*: associated charities (emergency relief and transportation), \$400; Newark female charitable

society, \$8,; brew benevolent society, \$3,71. (beside maintaining orphan asylum); St. Vincent de Paul, \$1,829.69; *total*, \$14,205.

(Population, 112,000) *Public*: \$9,069 (not including \$3,383 for medical relief, transportation, etc.; *total*, \$12,452). *Private*: organized charities association, \$1,200; New Haven aid society, \$450; associated Hebrew charities, \$1,100.53; Hebrew benevolent society, \$449.62; German benevolent society, \$510.65; *total*, \$3,710.80.

(Population, 300,000) *Public*: "Slight." *Private*: The first annual report of the New Orleans charity organization society (for 1897) shows \$755.48 expended in direct relief in October, November, December, 1897. The relief given in a year would probably amount to \$2,500. There appears to be no other relief society.

(Population, 2,000,000) *Public*: None (abolished 1875) except to adult blind and for transportation. *Private*: *Class A*: association for improving the condition of the poor, \$22,350.01; society for relief of poor widows with small children, \$13,246.52; charity organization society (this society gives no direct relief; relief obtained by it in answer to special requests), \$9,625; practical aid society, \$2,596.73; Harlem relief society, (?)¹ \$1,161; downtown relief bureau, (?) \$4,187; young folks' aid association, (?) \$1,563; young ladies' charitable society, (?) \$721.95; Manhattan ladies' relief association, \$——; *total*, \$55,451.35; *Class B* (Jewish): united Hebrew charities, \$95,730.11; ladies' fuel and aid

¹ (?) Means that no direct statement has been received and that a figure showing the total expenditure of the society for the past year has been taken either from the 1899 *Brooklyn Eagle* almanac or the thirty-first report of the state board of charities. In such cases no deduction at all has been made for expenses of administration. This, of course, involves an inaccuracy, but in estimating the total amount of private relief in New York the inaccuracy is probably more than counterbalanced by relief societies which have been omitted.

society, \$3,258.72; Monte relief society, (?) \$4,208; Achnosath Orchim association (relief to Jewish immigrants, (?) \$3,066.10; Hebrew relief society, (?) \$1,692.29; total, \$107,955.22. *Class C* (catholic): The thirty-first report of the New York state board of charities lists fifty-three parish conferences of St. Vincent de Paul in New York city, and their total expenditures, as there given, foot up to \$53,072.33. Their expenses for administration are trifling, and probably the total sum without deductions is too small to represent the amount of catholic outdoor relief in New York city. *Class D* (national): St. Andrew's (Scotch), (?) \$8,500; St. George's (English), (?) \$6,448; St. David's (Welsh) society of New York, (?) \$538; Belgian society of benevolence, (?) \$1,200; French benevolent society of New York, (?) \$27,754; French benevolent society of St. Vincent de Paul, (?) \$6,230; German society of city of New York, (?) \$27,348; German ladies' society for relief of widows, orphans and sick, (?) \$7,155; Hungarian society, (?) \$210; Italian benevolent society, (?) \$1,325; Marti charity association (Cubans), (?) \$2,751.38; Spanish benevolent society (Central America, Porto Rico, etc.), (?) \$1,707.27; total, \$112,187.65.

Grand total, \$328,666.55.

Omaha. (Population, 150,000) *Public*: \$19,514.22 (includes whole county). *Private*: associated charities, \$3,191.42; cash K. relief fund, \$2,000; St. Vincent de Paul, about \$1,000; total, \$6,191.42. (Visiting nurses' association, about \$1,100.) The associated charities writes, "There is nothing else, other than the general church work, in our city."

Philadelphia. (Population, 1,250,000) *Public*: None (abolished in 1879), except free medical treatment; (in 1897 for medicines, \$6,250; for salaries of doctors, \$12,000); prior

to 1879 the city gave from \$50,000 to \$75,000 annually in outdoor relief. *Private*: Dr. James W. Walk, secretary of the society for organizing charity, writes: "There are but two general unsectarian associations for domiciliary relief in this city. By this I do not mean to say that the associations which are denominational restrict their relief to people of their own religious faith; but I mean that there are but two large associations which are not connected with religious bodies. These are the union benevolent association and the home missionary society, each of which exists mainly for the purpose of domiciliary relief for the poor, although the home missionary society engages in the work of placing in families destitute children as well. From the latest figures obtainable from these societies I am able to say that their annual expenditure for relief of the poor in their homes was, for the union benevolent association, \$11,621.92; for the home missionary society, \$10,469.64, or an aggregate, for both, of \$22,091.56. The district associations (eighteen) of the society for organizing charity dispensed direct relief to the poor in their own homes to a value of \$16,029.81. The aggregate of all the direct relief given is thus \$38,121.37. We feel that there is no need whatever in this city for the restoration of municipal outdoor relief and that the private benevolence of our citizens is sufficient to supply the needs."

Pittsburgh. (Population, 290,000) *Public*: \$15,323 (not including \$24,813 for salaries, medical relief, transportation and board in institutions; total, \$40,136). *Private*: association for improving the condition of poor, \$19,077.32. No other general relief society.

Providence. (Population, 154,000) *Public*: \$7,927 (not including \$8,472 in lodgings, medical relief, board in institutions and charity

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buildings; *total*, \$16,399). *Private*: charitable fuel society, \$3,966 (has decided to spend but \$1,000 in 1899); city missionary society, \$1,995.21; ministry to sick, \$697.64; St. Vincent de Paul, \$2,582; *total*, \$9,240.85.

(Population, 100,000) *Public*: *Richmond*. *lic*: \$4,595 (not including \$3,390 for salaries, medical relief and transportation; *total*, \$7,985). *Private*: No answer received from associated charities. A telegram was finally sent, and word received that the association disbanded a year ago. The Richmond city directory for 1898 indicates no private relief society except, perhaps, the female humane association.

(Population, 175,000) *Public*: *Rochester*. *lic*: \$49,023.38. *Private*: female charitable society, \$5,606.83; society for organization of charity (emergency relief), \$1,794.78; *total*, \$7,401.61; also King's daughters, about fifty circles.

(Population, 350,000) *Public*: *San Francisco*. *lic*: None. *Private*: San Francisco benevolent society, about \$8,000, of which \$5,000 comes from the city; "some half-dozen other societies," about \$2,000; Eureka benevolent association (Hebrew), \$16,000; St. Vincent de Paul, about \$10,000; German men's society, \$9,000; German ladies' society, \$4,000; *total*, \$49,000.

(Population, 110,000) *Public*: *Scranton*. *lic*: \$14,850. *Private*: No general private relief society.

(Population, 650,000) *Public*: *St. Louis*. *lic*: "very limited," given by mayor out of his contingent fund. *Private*: provident association, \$31,489. The general manager writes: "It is a happy condition that St. Louis has never had municipal outdoor relief." St. Vincent de Paul, \$22,989; Hebrew relief \$15,000 ("These three societies are the only organized charities in our city"); *total*, \$69,478.

(Population, 160,000) *Public*: *St. Paul*. *lic*: \$13,813.81. *Private*: St. Paul society for relief of the poor, \$1,650.51, besides much clothing; King's daughters' aid society, about \$1,000; St. Vincent de Paul, about \$1,200; *total*, about \$3,850.

(Population, 133,000) *Public*: *Syracuse*. *lic*: \$45,092 (not including \$12,631 for salaries, medical relief, transportation, and labor on city works; *total*, \$57,723). *Private*: bureau of labor and charities (emergency aid), \$143.98. No general relief society.

(Population, 135,000) *Public*: *Toledo*. *lic*: \$31,291.02 (includes whole county). *Private*: No general relief society except, perhaps, the Toledo humane society, which is unwilling to state its relief. The Toledo directory states that the humane society received \$2,255.12 in 1896-7 from the county dog tax, perhaps for its department of animals, but it has also a department of charities, with a lodging-house, dining-room, and wood-yard.

(Population, 281,000) *Public*: *Washington*. *lic*: \$1,300 (not including \$13,523 for medical relief, transportation, etc.; *total*, \$14,823). *Private*: associated charities' golden book fund (emergency relief) about \$400; citizens' relief association, under \$10,000. Mr. George S. Wilson, secretary of the association, writes as follows:

"Last year the amount available for outdoor relief was exactly \$1,000, and this amount was turned over to the citizens' relief committee and distributed entirely on the recommendation of the agents of the associated charities. For the coming year there is no appropriation for outdoor relief, and our district officers as well as those interested in private charity work have agreed to recommend that hereafter no sum for outdoor relief be appropriated. A com-

mittee of the house and senate, which recently made a thorough investigation of the charities of the district, has also recommended that no appropriation be made for outdoor relief.

"As to the question of a strong relief society to take the place of outdoor relief, we have had in Washington for seven or eight years a committee of citizens, appointed by the district commissioners, which has raised and disbursed large amounts for outdoor relief, sometimes over \$40,000 in a year. This sum is enormously large, however, owing to the lack of organization and cooperation in its distribution. The money was divided among several relief giving agencies working without any intelligent cooperation, and of course you can imagine what the result would be. Three years ago, after the reorganization of the associated charities, the citizens' relief committee decided to grant relief only to families recommended by our agents, and since that time the amount of relief necessary in any one year by this organization has never been more than \$10,000. Those of us who are intimate with the work feel that for ordinary years \$10,000 or \$12,000 per year will be ample to meet all needs which we can not supply from other existing organizations, such as churches, fraternal benefit societies, etc."

Worcester. (Population, 105,000) *Public*: \$5,807 (not including \$17,660 for salaries, medical relief,

transportation, board in institutions, etc.; *total*, \$23,467). *Private*: associated charities (emergency and special relief), \$1,229.22. "There is no relief-giving society in this city outside of the church organizations and the grand army of the republic."

On the pages following are tabulated statements of the figures given above. The figures for public relief are drawn from the classified statement of public outdoor relief in the United States in the proceedings of the twenty-fifth national conference of charities and correction. In every instance they include only the items for provisions, fuel, clothing, rent, cash allowances, and burials, and omit the figures for salaries, medical relief, lodgings, transportation and board in institutions. These figures differ greatly from those given at the end of Mr. Devine's study of public outdoor relief in the REVIEW for May, 1898. These statistics were drawn from the same report to the national conference, but the figures given in the report have since then been considerably revised and amended. As has been noted above, the statement of private relief covers only the work of regularly organized relief societies.

[The Editors join with the writer of this paper in urging upon readers of the REVIEW in various cities to examine carefully and report to them any corrections or amplifications of the statements with reference to their cities. We should welcome further any explanation of the various irregularities which mark the distribution of relief in some cities as peculiar in any way. For instance, some of our Boston readers can, perhaps, explain the anomalous showing of that city with reference to private outdoor relief, as seen in the graphic table on page 32. Other irregularities could doubtless be explained by those sufficiently familiar with the local conditions, and such explanations will be of material help to a clear interpretation of the figures given. Matter relating to this study should be in the hands of the Editors preferably by the fifteenth of March.]

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Philadelphia
Brooklyn
St. Louis
Baltimore
Boston
Cincinnati
Buffalo
Cleveland
San Francisco
Detroit
New Orleans
Pittsburgh
Washington
Milwaukee
Newark
Louisville
Minneapolis
Jersey City
Kansas
Indianapolis
Rochester
Denver
St. Paul
Providence
Omaha
Toledo
Syracuse
Columbus
Alleghe
Atlanta
New Haven
Scranton
Memphis
Worcester
Fall River
Albany
Richmond
Grand
Cambridge

¹See
²Estimate

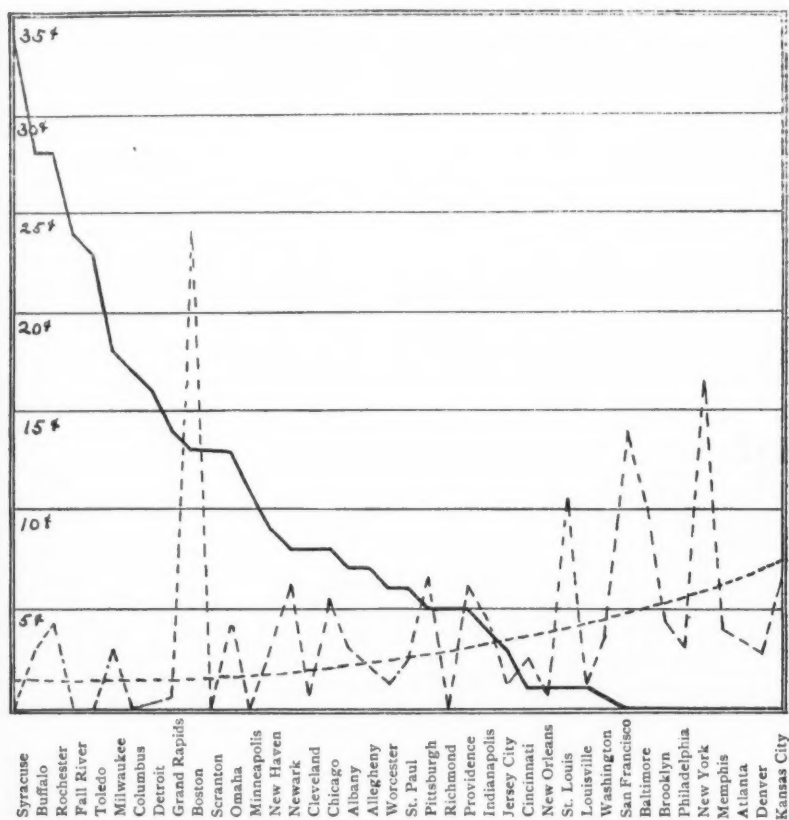
PUBLIC AND PRIVATE OUTDOOR RELIEF IN THE UNITED STATES

	Population. (1898.)	Public outdoor relief. (1897.)	Private outdoor relief.	Public outdoor re- lief. Per capita.	Private outdoor re- lief. Per capita.	Total outdoor re- lief. Per capita.
New York.....	2,000,000	None ¹	\$328,666	\$0.00	\$0.164	\$0.164
Chicago.....	1,800,000	\$136,200 ¹	100,000 ²	.08	.055	.135
Philadelphia...	1,250,000	None ¹	38,121	.00	.030	.030
Brooklyn.....	1,180,000	None ¹	51,655 ²	.00	.044	.044
St. Louis.....	650,000	Trifling ¹	69,478	.01	.107	.117
Baltimore.....	625,270	None	40,272 ¹	.00	.064	.064
Boston.....	550,000	\$69,667 ¹	130,534	.13	.240	.370
Cincinnati.....	400,000	5,520 ¹	10,463	.01	.026	.036
Buffalo.....	389,000	108,920	12,950	.28	.033	.313
Cleveland.....	385,000	32,128 ¹	2,546	.08	.007	.087
San Francisco..	350,000	None	49,000 ²	.00	.140	.140
Detroit.....	320,000	(1898) \$50,545 ¹	625	.16	.002	.162
New Orleans...	300,000	Trifling	2,500	.01	.008	.018
Pittsburgh....	290,000	\$15,323 ¹	19,077	.05	.065	.115
Washington....	280,000	(1898) None ¹	10,000 ²	.00	.036	.036
Milwaukee.....	275,000	(1898) 50,227 ¹	7,900	.18	.029	.209
Newark.....	250,000	20,792 ¹	14,205	.08	.057	.141
Louisville.....	215,000	Coal only ¹	2,479	.01	.012	.022
Minneapolis...	210,000	\$23,528 ¹	None	.11	.000	.110
Jersey City...	200,000	6,000	2,363	.03	.012	.042
Kansas City....	200,000	None	13,404	.00	.067	.067
Indianapolis...	185,000	\$7,185 ¹	8,051	.04	.044	.084
Rochester.....	175,000	49,023	7,402	.28	.042	.322
Denver.....	170,000	None ¹	4,744	.00	.028	.028
St. Paul.....	160,000	\$9,695 ¹	3,850 ²	.06	.024	.084
Providence.....	154,000	7,927 ¹	9,240	.05	.060	.110
Omaha.....	150,000	19,514	6,191	.13	.041	.171
Toledo.....	135,000	31,291 ¹	None	.23	.000	.230
Syracuse.....	133,000	45,092 ¹	\$144	.34	.000	.340
Columbus.....	130,000	21,886 ¹	None	.17	.000	.170
Allegheny....	125,000	9,066 ¹	\$4,150	.07	.030	.100
Atlanta.....	118,000	None ¹	4,000 ²	.00	.034	.034
New Haven....	112,000	\$9,069 ¹	3,710	.09	.033	.123
Scranton.....	110,000	14,850	None	.13	.000	.130
Memphis.....	109,914	None	? ¹	.00	?	?
Worcester.....	105,000	\$5,807 ¹	\$1,229	.06	.012	.072
Fall River....	104,000	24,828 ¹	None	.24	.000	.240
Albany.....	100,000	7,430 ¹	\$3,100 ²	.07	.031	.101
Richmond....	100,000	4,595 ¹	None	.05	.000	.050
Grand Rapids..	100,000	13,640	\$575	.14	.005	.145
Cambridge....	87,000	4,770 ¹	12,733 ¹	.05	.150 ¹	.200

¹See detailed statement of this city for explanations affecting these figures.²Estimated.

RELATION OF PRIVATE TO PUBLIC OUTDOOR RELIEF.

The heavy line, starting at the top on the left, represents public outdoor relief, which stands at thirty-four cents per capita at Syracuse and falls to nothing at San Francisco and the eight following cities. The related movement of private outdoor relief is shown by the dotted line starting at the bottom on the left. Thus, where public relief of thirty-four cents per capita is given (Syracuse) the private relief stands at zero; where public relief is thirteen cents (Boston, Scranton, Omaha) the corresponding amounts of private relief given vary, standing approximately at twenty-four cents in Boston, zero in Scranton, and four



cents in Omaha. The name of each city is printed directly under the points in the lines showing the amounts at which the public and private relief, respectively, stand in that city. Dividing the cities into four groups of ten each (excepting Boston, which will be explained later) and averaging the private relief of each group, four points are obtained. Connecting these by a curved line, the result (slightly idealized) is the dotted line shown on the diagram. This may be taken to represent the average movement of private relief in relation to the decrease of public relief.

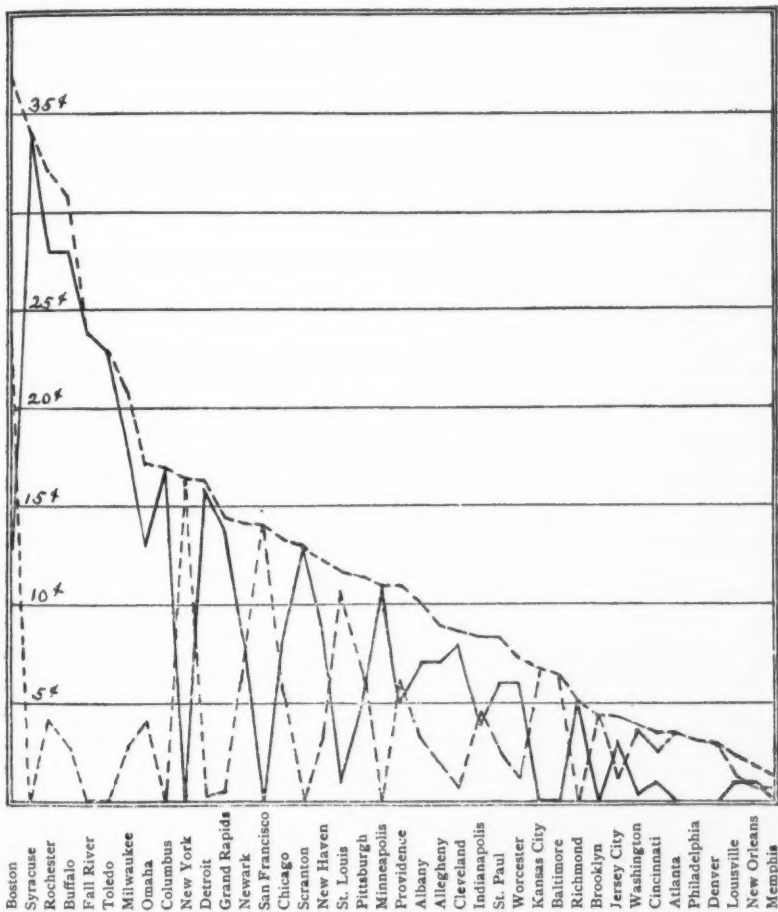
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RELATION OF PRIVATE AND PUBLIC TO TOTAL OUTDOOR RELIEF.

The general explanations of the previous diagram will apply to this. The upper dotted line represents the total per capita relief of the cities printed below. The heavy line and the lower dotted line represent respectively, the corresponding public and private relief



outdoor relief of these cities. The chief value of this diagram is in illustrating the relative amounts of total per capita relief given by various cities of the United States, and in showing how this amount is divided between public and private relief.

THE AFTER-CARE OF THE INSANE.¹

BY HENRY R. STEDMAN.

This paper is a plea for the temporary supervision, by associations conducted under private auspices, of the insane on their discharge from institutions as recovered or convalescent.²

The progress of the recent movement in this country for the after-care of the insane, why such a provision is needed, and how best to secure it, are matters which are fairly well known through the publication of the report of the committee on the after-care of the insane of the American neurological association. Nevertheless, for the sake of those who are not familiar with the purposes of after-care for the insane, many of whom may be interested and influential in forwarding this movement, it seems best to repeat a part of what has been said before and to set forth the subject in its entirety, so far as we are able.

Not an unimportant result of the interest in the subject has been the bringing to light of facts relating to

the development of "after-care" in foreign countries, from various sources outside of the committee, whose report told only enough of its history to show that there were precedents abroad for similar work in this country. There is possibly still more to be gleaned in this direction, and we hope to see before long a complete and comprehensive account of all past and present organizations for the aid of the discharged recovered, and convalescent insane poor. We trust also that the day is not distant when this country shall show such a record of practical effort and substantial results as will compensate in a measure for our well-nigh total neglect of a wise and humane department of charitable work.

In the prevention of mental disease it is a far cry from theory to practice. The education of the public in matters of mental and bodily hygiene so that it shall be productive of real, perceptible diminution

¹See editorial, page 4.

²All mention of the "family" or "boarding-out" system has been purposely avoided in this connection, lest in the minds of some this provision for chronic, harmless, and presumably incurable insane, who, although boarded out in families, remain under permanent supervision and control by the state, might be confounded with the real "after-care" project, which is intended to afford only temporary protection and relief—preferably through private associations—to the recovered and convalescent insane on their discharge from state institutions, and for whom public custody and control is no longer necessary or legal. In short, the boarding-out or family system provides for the permanent care in private families of patients who are still insane, while "after-care" in its true sense is intended to provide only temporary relief and protection for those who have been discharged from public care and supervision as recovered or convalescent.

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in the amount of insanity in the community is necessarily a very slow process. Nor can the teacher himself feel sure of his ground in the vast complexity of conditions, general and special, congenital and acquired—the numberless shades of temperament which combine in varying proportion and degree to produce a single case of insanity. Accepted causes are repeatedly found not to result in mental disorder, nor does ordinarily careful living by any means always prevent it. We can not point with any certainty to the future sufferer, and even could we be sure of the cause or causes that would invariably bring on an attack of insanity, all know how little the warning would be heeded by people in general.

Therefore, the supervision and protection of those who have recovered or are convalescing from attacks of insanity would seem to offer the most promising field for effort. In this way alone can we hope to prevent relapse or prolong the intervals of sanity between attacks that are inevitable, thereby helping to lessen the vast accumulation of insane patients in our institutions, a large proportion of whom have been admitted a second time, or oftener. When a patient has once undergone an attack of insanity we can with some certainty ascertain the unfavorable conditions that have lead up to it, and can endeavor to improve them, thereby guarding against a relapse. We then know the individual victims, and have, at release, an actual, tangible, present

situation to cope with in the unhealthy surroundings, disease, and poverty of specific cases. Besides, when once an attack has been experienced, both the patient and his relatives are, for a time at least, amenable to advice and direction through fear of a return of the trouble. The observation of the progress of convalescence and recovery from insanity becomes in itself a lesson in prevention. It is a critical stage, beset with dangers which call for the most careful precautions in order to prevent a relapse. Nowhere is this more frequently observed than in the case of the individual private patient. The countless pitfalls for the weakened, reawakening mind through the indiscretion of the patient, his relatives, or his nurse, and the safeguards necessary, must impress all physicians to the insane.

It is usual on such a patient's recovery from an attack of insanity to advise a trip away or a rest in the country as a preliminary to taking up the old life and occupation at home; in fact, the entire year following recovery is a critical time, within which we can never feel sure that mental health has been solidly reestablished. If these are the perils and needs of the patient in good circumstances, whose means and the solicitude of whose family are of the greatest assistance to him in regaining a firm foothold upon health, how desperately unfortunate must be the insane person who is poor, on his discharge from a hospital with scant advice, if any. He has no one to encourage him or to pro-

vide the assistance which he may need during the next month or two, just as, with impaired mental and bodily vigor, he is entering the struggle against the forces of want and distress which brought him to the asylum. Moreover, as remarked in a recent editorial comment on "after-care" in the *American Journal of Insanity*, the patient of small resources who has been insane has generally lost or exhausted all his means, and months, and sometimes years, have passed during which he has produced nothing for himself or his family. The fact, also, that he has been in an asylum tells against him for a considerable time after his return, owing to the ignorant popular prejudice against one who has been insane, and it is much more difficult for him to obtain employment. Instead of the extra consideration he deserves, he now, for a time at least, receives the cold shoulder. The hospital for general diseases has its separate convalescents' home, miles distant, perhaps, from the main building. Of the very numerous homes and retreats for this purpose at the command of charitable organizations of different kinds, not one is for the insane. Convicts on their discharge from prisons and reformatories have long been aided and encouraged by societies for their relief, while for the insane patient who has suffered through no fault of his own there is no provision of the sort to guard him against the return of a malady, recovery from which is in every

sense far more difficult than from any other disease. There are, to be sure, states blessed with more charitable laws, where patients are given a new outfit of clothing or perhaps a sum of money, but this is the utmost they receive. There are few institutions, moreover, where it is the rule even to give precautionary advice to departing patients and their relatives. They receive at best a few general directions, while it oftener happens that their discharge is unknown to the physician except by report. A renowned French alienist and humanitarian, Dr. Giraud, states that he considers the fundamental principle of "after-care" to be the following: "Society has not fulfilled its duties to the insane when it has helped them to be provided for and treated in asylums if, on their discharge, it leaves them without support and without resources, and exposes them to causes of relapse." He also adds the obvious argument that we have repeatedly urged, that "this is an omission not only from a humanitarian, but from an economic, point of view."

The need of meeting this defect in the complete care of the insane appears to have been first recognized, according to Parant,¹ by Cazauvieilh—how long ago does not appear. He suggested the idea of protective societies for poor patients who leave the hospitals for the insane cured. The first "after-care" society was originated in 1829 by Lindpainter, the director of an asylum at Eberbach, in the duchy of Nassau. Of the subse-

¹ Tukes Dictionary of Psychological Medicine, page 515.

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quent work in this direction in Germany there is no account available at present, but after-care societies are in operation in that country and in Austria, the best organized of which is that of the grand duchy of Hesse, founded in 1874.

In the year 1841 an "after-care" association was formed in Paris for providing protection, assistance, and homes for poor insane convalescents on leaving institutions for their treatment.¹ It was founded by Dr. Falret. It was and is confined, however, to the department of the Seine. Its benefits are bestowed through three principal channels. (1) A central convalescent home, the inmates of which are exclusively poor and friendless female convalescents. Their sojourn is temporary, not exceeding five or six weeks, during which time they have the advantage of kindly ministrations. On leaving they are introduced to employers and are invited to revisit the home. (2) Another form in which "after-care" is exercised is in the *Réunions du Dimanche*. That is, on Sundays the "home" welcomes as guests a certain number of mental convalescents, who may desire to spend some pleasant hours in the institution where they lived for a season. Their children are welcomed, husbands often accompanying their wives. They are hospitably entertained and attend chapel service, walk in the grounds, etc. In the year 1891, 1,504 persons, men, women, and children, were received

as Sunday guests into the home. (3) Assistance is also rendered to mental convalescents by visits to them in their own homes, especially in cases where occupation, illness, or other causes prevent them from coming to headquarters. The number of such domiciliary visits paid in that year was 646. The outcome of these societies has led the French government to direct the formation of *Sociétés de Patronage* (aid societies) for the discharged recovered insane throughout that country.² In a circular sent six years ago to the different prefects, the minister of the interior called attention to the fact that asylum physicians often hesitate to set certain patients at liberty, whose mental condition seems to be normal or to have so far improved as to make it useless to keep them longer under treatment, for fear that thus suddenly thrown on their own resources without oversight or, perhaps, without means of support, they will fall back into the old habits of life which gave rise to their insanity. This is particularly the case with those who, as often happens, are prevented from obtaining employment simply because they have been inmates of an asylum. The office of these societies is to aid convalescent or recovered patients by the following means: Gifts of money, clothing, and tools (this assistance to be weekly, monthly, or quarterly); redemption of articles in pawn; payment of rent; admission to con-

¹Tukes Dictionary of Psychological Medicine, page 57.

²Archive de Neuropathologie, 1892, pp. 262-263.

valescent homes in cottages intermediate between confinement and complete freedom, or in hospitals or homes of refuge; finding situations for them in workshops, business houses, on farms, etc.; and, finally, their temporary supervision in whatever place they are employed.

In England the subject did not come up until 1871, when an association, called the "guild of friends of the infirm in mind," was formed, with the following objects:

1. Intercessory prayer.
2. Visits to friendless patients in asylums in conformity with the regulations of the establishment.
3. Correspondence by post.
4. Seeking situations for convalescents.
5. Promoting convalescent homes for temporary rest after mental illness.
6. Maintaining friendly intercourse with discharged patients.
7. Recommending efficient attendants.
8. Furthering in any other way the interests of the infirm in mind.

Practically, the association's work has been carried on, as regards personal visits and postal communication, in a single insane asylum, one of the largest in the kingdom.

The subject was revived in England in 1879, when a paper on after-care, by the chaplain of the Middlesex asylum, Colney Hatch, appeared in the *Journal of Mental Science*. In that year the first meeting of the "after-care" association was held. Its object was announced to be to facilitate the readmission of female convalescents from insane asylums into social and domestic life. It appears

that not until 1886 was there any practical work attempted. Working associates were then appointed, of which there are twenty, for the purpose of finding suitable homes for convalescents and visiting and reporting upon their temporary inmates. They also follow them up, either to the poorhouses to which they have been discharged or to their own homes. Homes have been found where convalescents have been boarded out, the patient's oversight being intrusted to some lady in the neighborhood, and the homes are inspected before any case is sent, and afterwards by a voluntary inspector. Nearly one hundred cases had been helped since 1886, while during the years of 1888 and 1889 forty cases were brought before the committee. In nearly every case assisted, suitable employment was afterward found. A large number of cases not coming under the rules of the association have been helped to obtain relief through other channels. The association has an annual income of \$3,000 in donations, subscriptions, and bequests.

Aid societies have also been founded in Switzerland, with the object of—

1. Combating the prejudices regarding mental maladies.
2. Looking after the social interests of persons leaving the asylums and thus facilitating their return to society.
3. Expediting by all useful means or other necessary measures the admission into asylums of all recent cases.
4. Watching over the moral and material interests of patients while

in asylums from their furnishing assistance.

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in asylums and during their absence from their homes, and eventually furnishing them with pecuniary assistance.

There are nine of these societies, one for each canton. Having originated in private enterprise and created resources for themselves by annual assessments as well as by gifts and legacies, they soon became of great importance. The number of members at the end of 1887 was about thirteen thousand, and they possessed at that time the sum of 363,259 francs, part of which was to be utilized for the construction of an asylum.

In Italy there are at least three after-care societies.

In America, except the bare reference by Dr. Pliny Earle in his "German asylums" to the aid societies founded by Lindpainter, no allusion to after-care, so far as we can ascertain, was made until in 1893, at the annual meeting of the American medico-psychological society, Dr. P. M. Wise read a suggestive paper on "hopeful recoveries," at the close of which he alluded to the methods of after-care in England and France, and most convincingly stated the need of such aid in the first weeks following the discharge of recovered patients from institutions for the insane.

In June, 1894, the subject was brought to the attention of the American neurological association in a paper by the writer, on the "management of convalescence and the after-care of the insane," from

which a part of the above description of this work abroad is taken. There the subject might have rested for the time had not a motion been made by Dr. C. L. Dana at the close of the discussion, whereby a committee was appointed, consisting of Dr. C. L. Dana, of New York, Dr. F. X. Dercom, of Philadelphia, and the writer, to investigate and report to the association upon some feasible plan for the aid and supervision, during the first month or two after their return home from asylums, of discharged pauper insane patients who are recovered or improved.

In the following July (1894) an excellent article on the subject by Dr. Victor Parent, of Paris, appeared in the *American Journal of Insanity*.

The committee referred to made an extended inquiry through a circular letter sent to a large number of representative alienists, neurologists, and members of boards of lunacy throughout the country, of whom fifty—nearly all—replied to the series of questions asked. These replies are appended to the report of the committee,¹ and are many of them of great interest in this connection, as well as regards the establishment of state convalescent homes as an accessory public provision for convalescent patients on their discharge from state hospitals for the insane.

The expediency and necessity of after-care was advocated strongly by a large majority of the correspondents, scarcely half a dozen dissenting, and the organization of after-care associations under private

¹ Published in the transactions of the American neurological association for 1897.

auspices was regarded as the best means for its accomplishment. Some of the conclusions of the committee are here restated:

1. It is the general and well-nigh unanimous sentiment of those who are most conversant with the needs of the insane in this country that measures should speedily be inaugurated for the temporary relief of discharged recovered, convalescent, and improved insane patients of the dependent class by organized outside assistance.

2. As a preliminary step inquiry should be made of all such patients individually before they leave the hospital regarding the mode of life, surroundings, and occupation to which they are returning, and appropriate advice given by a medical officer of the hospital. This precautionary measure is, we believe, too often neglected in large institutions for the insane.

3. The legal provision, whereby an allowance of money and clothing is made in some states to each patient on his discharge, should be adopted by all.

4. Outside assistance can best be promoted, we believe, through the medium of an after-care association, which, until its utility be proven, should be entirely a private undertaking. It should be organized like most existing charitable associations depending upon voluntary contributions. Obviously a large city offers the best field for starting and developing such a system.

5. The special methods of "after-care" relief by such an association should be those employed by similar organizations in other countries—England, France, Switzerland—or a selection of the best methods of each. These may be modified later to meet special conditions. Such relief should (at present, at least) be

extended only to the class mentioned, and be understood as temporary, covering only the first month or two following the patient's discharge. The work may be best done by associates or agents appointed for the purpose, who shall find suitable homes and situations for all proper cases. There should also be systematic supervision of the homes by agents for the time specified, or until the patient seems to be under good conditions for taking up life and work again. This applies also to patients returning to bad surroundings in their own homes.

This subject was originally brought before the American neurological association rather than the American medico-psychological association, as it was thought that the neurologist would be more likely to be in closer touch with outside charities and influence than the hospital alienist, and therefore better situated to further the home interests of the insane, and thus to supplement and complete the medical work of his fellow physician in the asylum. But even the neurologist will be comparatively helpless in the matter without the aid of the trained lay expert in practical charity organization and work. It is therefore with much hopefulness that the subject has now been brought before the national conference of charities and correction, which numbers in its membership so many enthusiastic, practical, and prominent men and women of ripe experience in charitable works. But the asylum physician's duty should not, we think, end with the mere discharge of the patient who is

about to be supervised by an association. The best help is given after giving the departing patient inquiries, prepared by the association, and his future occupation, adding his condition and training to the association.

Friendly Visiting Among the Poor.¹

experience and the related work manuals fitted to be published in book, each clear type well ind

The book contains sage advice on the new topics for work with the poor since the war, and how to get a "con" to a hospital fellow who keeps

¹ See 1

about to come under the temporary supervision of an "after-care" association. He can be of the greatest help to such an association, after giving his final advice to the departing patient, by making inquiries, preferably according to a prepared form of questions, regarding his address, circumstances, and future occupation and surroundings, adding his opinion as to the patient's condition, liability to relapse, etc., and transmitting the same to the association. If this should be done

in every case of recovery on discharge from the hospital, including selected convalescent and "improved" patients, not much additional labor would be entailed, and the hospital superintendent would be of indispensable aid to such an organization.

It is earnestly to be hoped that another year may not go by without the record of the formation of at least one promising association for the after-care of the insane in this country.

BOOK NOTES.

*Friendly Visiting Among the Poor.*¹

Miss Richmond's book is written for beginners, especially those without experienced workers to advise them, and the beginner is to be congratulated who has placed in his hands a manual so full of practical suggestions fitted to American conditions. The publishers have made it a real handbook, easy to hold, easy to read, with clear type and good paper, and it is well indexed.

The book is full of suggestive passages. For instance: Politics and the news of the day are proposed as topics for beginning an acquaintance with the bread-winner of the family, since they interest equally the poor man and the rich. The story is told of how a carriage and pair persuaded a "conjured" colored woman to go to a hospital when weightier reasons fell short of success. "One mother, who kept her children scrupulously

clean, could never understand the value of fresh air, until a visitor explained to her how air was polluted by the soiled air that we breathed out, just as water was polluted when we washed our hands in it. When the children breathed this soiled air in again it made them 'dirty inside,' and this homely statement left such an unpleasant picture in the mother's mind that her rooms were always well ventilated afterwards." Workers, new and old, will go back to such a manual again and again when ingenuity fails for a hint for some new move. The advantages and the disadvantages of drawing one's information from many and varied sources are apparent, the book not making the unified, forceful impression that one written out of the author's own experience alone would have given, but what it thus loses in literary power it gains in suggestiveness.

¹ See Bibliography

The point of view is sane and wholesome. Every topic has its two sides, and both are mentioned. The horrors of a drunkard's home, the evils to which children are subjected, "the sad fact of incurability," the demoralizing effect of short-sighted kindness, are all clearly put forward, yet with a true background and perspective, and an eye to the better possibilities of the future, so that we are not left with an unduly depressed view of the situation. One is frequently reminded that good people live in poor neighborhoods; that many poor homes have every essential element of the best home life; that we have much to learn from the neighbors of the poor, and from the budget of receipts and expenditures in the family itself. Indeed, at the very beginning, Miss Richmond says:

If I were writing about the rich I should be inclined to divide them, according to their attitude toward life, into workers and parasites, but this classification will serve for the poor as well. The motto of the worker is, "I owe the world a life," and the motto of the parasite is, "The world owes me a living." When the parasite happens to be poor, we call him a pauper; but there is a world of difference between poverty and pauperism. . . . When we ask ourselves then, Who are the poor? we must answer that they include widely divergent types of character,—the selfish and the unselfish, the noble and the mean, workers and parasites,—and that, in going among them, we must be prepared to meet human beings differing often from ourselves, it may be, in trivial and external things, but like ourselves in all else.

Although the book is written for beginners, those long in the field may well turn to it with advantage. Its chief use to them will be in this wholesome atmosphere, this all-round look at the life of poor people, and in its reminder—and who does not need to be reminded?—that the bread-winner, or he who should be the bread-winner, is the member of the family whose friendship and co-operation should be most diligently sought. It is so easy to take the woman's view of her husband, whether she defends or blames him, and so difficult to find the man at home or to get a satisfactory interview with him. "One who is really in earnest, however, in the desire to help another, will never give up because there are difficulties to overcome."

The very arrangement of the book emphasizes the bread-winner, to whom two chapters are given. Another is devoted to the home-maker, another to the children, "the organization of the poor man's home rather than the organization of charity" being the point of departure. No duty is more clear than that those who have grown old, and in a measure wise, in friendly service, should teach others how to begin, and guide them on their way; and such will find this book a great help in reinforcing their own words and instilling the true spirit of friendly visiting.

The description of the work in one church is so well worthy of imitation that it is quoted:

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church in one of our eastern cities has abandoned the plan of starting separate church schools, societies, or institutions, realizing that many of these are unnecessary, and that many others, necessary in themselves, are inadequately supported. His people are sent instead, according to their aptitudes, to hospitals, children's charities, societies for visiting the needy, almshouses, and homes for the aged. It may be objected that the shoulder-to-shoulder contact, the strength of concentration, is lacking in such a plan. But the church holds frequent congregational meetings, where all who have been detailed to serve as friendly visitors, hospital workers, etc., report to the church and to the minister. Each one learns in this way from the work of the others; weak points in the city's plans for dealing with the poor are made apparent; and the church is able by united effort to obtain needed reforms. The work is understood to be a practical application of the gospel as taught from the church pulpit, and there is a natural and vital connection between the spiritual and social life of the church community. Two other advantages are apparent. The elasticity of the plan makes it possible to find work adapted to many varying capacities, and all denominational rivalry, all petty jealousy, is avoided.

The friendly visitor from such a church will not visit the poor with a view to winning them away from other churches to his own. On the other hand, he will see the importance of some church connection, and will strive to restore church relations, if they have been severed, by urging attendance upon the services of the church and Sunday-school to which the family naturally belongs. He will seek the help of this church's minister in any plans he may make for furthering the

family welfare, and, in this way, a spirit of cooperation between churches of different denominations will be encouraged.

Miss Richmond sets the standard of work in friendly visiting high, but does not exaggerate the qualifications necessary in the visitor:

"Given the tactful, kindly spirit, with a dash of energy added, study and experience can teach us how to turn these to the best account in the service of others. Our reading must be supplementary to experience, of course, and can in no wise take the place of it." "It is true that she (the woman visitor) would do her work better, as will appear in this book, if she were in her own person a lawyer, a sanitary engineer, a trained cook, a kindergartner, and an expert financier; but she may be none of these things and still be a very good friendly visitor. When legal complications arise, she will go to some friend who is a lawyer; when the children get into trouble, she will consult a teacher, or an agent of the children's aid society, and, in the same way, the matter of employment will send her to a business man, or someone who can advise her, when her own store of experience is too scant." "In fact, friendly visiting is not any of the things already described in this book. It is not wise measures of relief; it is not finding employment; it is not getting the children in school or training them for work; it is not improving sanitary arrangements and caring for the sick; it is not teaching cleanliness or economical cooking or buying; it is not enforcing habits of thrift or encouraging healthful recreations. It may be a few of these things, or all of them, but it is always something more. Friendly visiting means intimate and continuous knowledge of and sym-

pathy with a poor family's joys, sorrows, opinions, feelings, and entire outlook upon life. The visitor that has this is unlikely to blunder either about relief or any detail; without it, he is almost certain, in any charitable relations with members of the family, to blunder seriously. Visitors have said to me that they could not see that they had been of any special service, though their friendly feeling for certain families made it impossible to stop visiting. These visitors who have no story to tell have often done the greatest good."

"We must know how to work with others, and we must know how to work with the forces that make for progress; friendly visiting, rightly understood, turns all these forces to account, working with the democratic spirit of the age to forward the advance of the plain and common people into a better and larger life."

An appendix with longer stories of continuous visiting than the text would bear, strengthens Miss Richmond's own words, and the last quotation, from Manchester, England, illustrates a fact as real in our American cities—the unconscious but restraining and uplifting influence of good neighbors.

Boston
Charities
Directory.¹

The fourth edition of the Boston charities directory, published by the associated charities, contains some five hundred pages of matter describing 1,000 organizations of interest to charity and social workers of the city. A chapter of legal suggestions is added, giving the local worker briefly some idea of the

various laws into relations with which his duties bring him. There is also a chapter summarizing the laws applying to dwellings in Boston. The value of these directories in the large cities is very real, and their publication, even at the considerable financial loss which generally is incurred, is one of the most helpful duties of the charity organization society in its office of a bureau of information.

Songs from
the
Ghetto.²

We, who profit by the invention of machinery and organization of the modern industrial system, whether as producers or consumers, will do well to take to heart the lesson conveyed by this little book of poems in the Yiddish (Jüdisch) dialect, from the bleeding heart of a Russian-Polish Jew tailor in a New York sweat-shop. As political economists, we wrestle with the social question, so called, as though it could be settled by mathematical calculation, ignoring the fact that we deal not with abstractions, but with flesh and blood, sensitive nerves, and still more sensitive souls. It is only when we hear the outcry of the victims of civilization that we realize its cost; but alas! our ears are more or less deaf, and few of them have the genius to compel us to listen.

In Mr. Rosenfeld's first poem, entitled "in the sweat shop," is the answer to the glib defense of the modern industrial system, that the condition of the workingman has been bettered by it, because he has

¹See Bibliography.

²See Bibliography for January.

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more physical comforts than formerly. Man does not live by bread alone, and the toiler's plaint is here voiced in the touching words, "I am become a machine!" Almost frantic from the monotonous round of toil, long and late hours, and deprivation of contact and communion with nature, the very clock seems to say to him, "sew, sew, sew!"

Ich hör' in sein Ton nor dem Boss's wilden
Boeser,
Sein finstern Kuck in die Weiser die zwi.

"In its ticking I hear the angry words of the boss, and the hands upon its face reproduce his black look." The same note is struck in another poem, "a tear on the iron," in which the dying man sees a tear drop on his hot iron, watches it bubbling and seething there, and wonders why it will not dry, until tears begin to flow without measure, and he understands that the river of tears is very deep. Equally pathetic is his lament, in "my boy," that he is a stranger to his little boy, whom he sees only when the child is asleep and, looking in love and anguish at him in his cradle, thinks that some day the babe will awake and find him no more. "Despair" is a song of longing for rest, for the green fields, the babbling brook, and a bath in it, fresh air, and a stroll in the cool forest; but he will find rest only when he is carried to the field, and the only bath for him is that of oblivion. Mr. Rosenfeld interprets to the literary sense of men and women who know nothing of the other side of life, the experiences of those whose aspirations are crushed

and whose talents find no adequate exercise, but who feel themselves dwarfed by the hard necessity of earning a livelihood at the lowest wage which competition in trade can or will pay to the private soldiers in the army of progress. The result, in the case of women, is delicately, tenderly hinted at in "Whither?" addressed to a young girl, who is in the street before daylight and again after nightfall, "to earn a living." If, as he says in "What is the world?" the world is only a battlefield where the strong struggle with the weak, then he is ready to stand, like a hero, on the firing line, and if the bullet strikes him he, too, can die laughing.

Un trifft mich die Kaul,—ich fall' töt auf'n
Feld,
Dann kann ich äuch starbendig lachen.

One poem in particular should be read by every doctrinaire on the subject of child-saving, who is disposed recklessly to separate dependent children from their poverty-stricken parents, in the supposed interest of the child, without reference to paternal rights. It is called "the beggar family," and it depicts them in the court-room, charged with no crime but that of being homeless, driven like a leaf by the bleak wind of justice, and begging not for bread but to be allowed to retain their little ones, all the wealth that God and man have given them; but the stern magistrate refuses, and commits the four babes to an orphan asylum, while the father is dumb with fright and the mother shrieks aloud in impotent protest. But—

Der Dzodz,¹—er entfernt nit a Wort,
Macht fartig die Papieren :—
Ihm art die Mutter's Wörter nit,
Ihm känn ihr Weh nit rühren.
Der Mischpet², er is' ausgeredt,—
Und känn er sein noch wilder?
A doppelt Fluch auf der System,
Wäs schafft asölche Bilder!

Doctrinaires on the subject of immigration are referred to "The Jewish Soldier," who gave his life for Russia at Plevna, and night after night his ghost stands upon the rampart cursing her; and to "On the Bosom of the Ocean," in which the poor Russian Jewish exile, who sought a home and a chance for his life in free America, is turned back from her inhospitable shores on account of his poverty, and while the storm rages on the sea and every one else on board is praying in mad affright for deliverance, he sits quietly in the steerage, unable, from very despair, to feel an emotion, hopeless and indifferent.

Amerika treibt uns nâch Russland zurück,
Nâch Russland, vun wannen mir seinen
antlossen,
Nâch Russland derfar, wäs mir haben kein
Geld.

And the helpless outcast exclaims:
Soll sturmen der Wind, soll er brummen mit
Zoren.³
Soll sieden, soll kochen, soll rauschen der
Grund!
Denn's sei wie's sei seinen mir Jüden varloren.
Der jam⁴ nor varlöscht unser brennende
Wund'.

What has been said here is sufficient to enable the reader to decide

¹English, judge.

²Hebrew, sentence.

³Hebrew, trouble.

⁴Hebrew, ocean.

⁵Report of the conference on catholic charities of the catholic summer school of America, 1898. New York catholic protectory, West Chester, New York.

for himself whether he wishes to make the more intimate acquaintance of this pessimistic master of Yiddish verse, who is, as Professor Wiener truly remarks, a consummate artist, though one could wish to see in his poetry an occasional gleam of humor or of joy drawn from some hidden source within his own breast. He does injustice to his own faith when he asks, "How can a Jew laugh?"

A prose translation is given on the pages opposite the verses. It is not so poetic, either in form or feeling, as one could wish, but it enables the reader unfamiliar with the German language to grasp the writer's meaning and look at life from his point of view.

FREDERICK H. WINES.

The report of the conference on catholic charities, held August 8-10, 1898, under the auspices of the catholic summer school of America, covers a wide range of charitable work. Mr. John T. McDonough, of Albany, speaking on the need and benefit of permanent organization in catholic charities, inclined in favor of "the old-fashioned almsgiving." He insisted upon the danger of plans such as the one proposed by the committee on organization at the national conference of charities, held in Toronto in 1897, which favored

Conference on
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"Cropping the field of unorganized charity with the seed of organization and systematization." In a paper on infant asylums, Miss Elizabeth A. Cronyn, of Buffalo, noted that infanticide has been "comparatively unknown among catholic peoples, most especially among the Irish." This she attributed to the existence of the foundling hospital. Papers on the care of destitute and delinquent children favored the placing-out system. The desirability of placing catholic children in catholic homes was much dwelt upon. Mr. Robert W. Hebbard, secretary of the New York state board of charities, deliv-

ered an address on charity and civil government. Among other points he urged the necessity of clear judgment in charitable work, and closer cooperation, "not only between public and private charity, but between all administrations of charity, to the fullest extent that can be made practicable." Other interesting features of the convention were the opening address by Mr. Thomas M. Mulry, chairman of the conference, and the paper on "outdoor relief as administered by church societies," by Mr. L. J. Lindon, of Mount Vernon, New York.

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